Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡ

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THE ORTHODOX OBSERVER

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Η 14η ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΣΥΝΕΛΕΥΣΙΣ

Τὴν τελευταίαν Κυριακὴν τοῦ μηνὸς Ἰουνίου θὰ προσευχηθῶμεν ἐκτενῶς ὑπὲρ τῆς ἐπιτυχίας τῆς 14ης Ἐκκλησιαστικῆς Συνελεύσεως. Θὰ συνέλθῃ αὕτη εἰς Σὼλτ Λέϊκ Σίτυ ἀπὸ τῆς 29ης Ἰουνίου μέχρι τῆς 5ης Ἰουλίου. Τὰ μεγάλα ἔργα ἐπιτυγχάνονται διὰ τῆς Θείας Βοηθείας· ἡ δὲ τελευταία ἐπιτυγχάνεται διὰ τῆς προσευχῆς. Ὅσον περισσότερον καὶ ἐντονώτερον προσευχηθῶμεν, τόσον περισσότερον θὰ ἔχωμεν ἐλπίδας ἐπιτυχίας καὶ τῆς 14ης Ἐκκλησιαστικῆς μας Συνελεύσεως. Ἐπικαλούμεθα διὰ τοῦτο τὰς θερμὰς συντόνους καὶ ἐντόνους προσευχὰς ὅλων τῶν Ἑλληνορθοδόξων Χριστιανῶν μας. Μόνον μὲ τὰς ἰδικάς μας τὰς δυνάμεις πτωχὰ θὰ ἔχωμεν ἀποτελέσματα. Μὲ τὴν Θείαν ἀντίληψιν καὶ συμπαράστασιν θὰ φέρωμεν καρπὸν πολύν.

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΔ' ΙΟΥΝΙΟΣ — JUNE 1958 ΑΡΙΘΜ. 459

Περάσετε ένα ἀναπαμὸ βαπαίσιον στὴν

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ΤΗ ΧΩΡΑ ΤΗΣ ΑΙΩΝΙΑΣ ΑΝΟΙΞΕΩΣ...

ΜΕ ΤΟ ΜΟΝΟΝ ΥΠΟ ΕΛΛΗΝΙΚΗΝ ΣΗΜΑΙΑΝ
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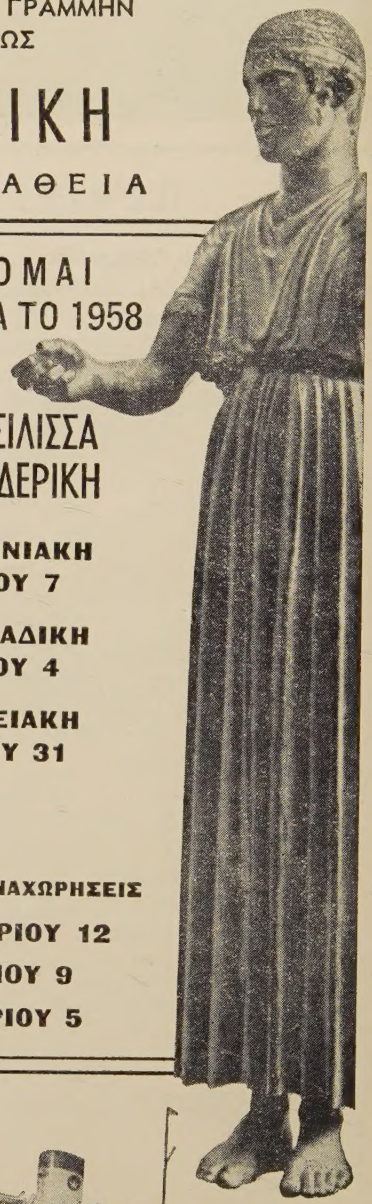

Τὸ ἐθνικὸν ὑπερωκεάνειον «ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ» μετέφερε κατὰ τὸ 1957 τὸν μεγαλύτερον ἀριθμὸν ἐπιβατῶν ἀπὸ τῆς ἐνάρξεως τῶν δρομολογίων του. Τὸ γεγονὸς αὐτὸ καθὼς καὶ ὅτι καὶ τὸ 1958 θὰ μεταφέρῃ στὴν Ἑλλάδα σχεδὸν ὅλες τὶς ἐκδρομὲς τῶν ὀργανώσεων, ἀποτελοῦν τρανὰ δείγματα τῆς προτιμήσεως τῶν ὁμογενῶν μας πρὸς αὐτό.

☆

ΑΠΛΟΧΩΡΙΑ . . . ΠΕΡΙΠΟΙΗΣΙΣ . . . ΠΟΛΥΤΕΛΕΙΑ . . . καὶ ΜΟΝΑΔΙΚΗ ΣΤΑΘΕΡΟΤΗΣ. Αὐτοὶ εἶναι οἱ βασικοὶ λόγοι οἱ ὁποῖοι ἔχουν κάνῃ τὸ «ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ» τὸ λαοφιλέστερον ὑπερωκεάνειον τῆς γραμμῆς. Τὰ πολυτελῆ Suites τῆς πρώτης θέσεως ἔχουν καταστῆ πλέον θρυλικὰ διὰ τὴν εὐρυχωρίαν καὶ πολυτέλειάν τους. Δίπλα ὅμως σὲ αὐτὰ καὶ οἱ καμπίνες τῆς Τουριστικῆς συναγωνίζονται εἰς εὐρυχωρίαν καὶ ἀνέσεις τὰ διαμερίσματα τῆς πρώτης.

☆

Ἀξιωματικοὶ καὶ ἄνδρες τοῦ ὑ/π ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ μὲ ἐπικεφαλῆς τὸν λαοφιλῆ της Κυβερνήτη Ναύαρχο Κ. Κοντογιάννη, δὲν ἔχουν παρὰ ἕνα μόνο σκοπό. Νὰ χαρίσουν στοὺς ἐπιβάτες τους ἕνα ἀξέχαστο ταξείδι στὴν Ἑλλάδα.

Διὰ περισσοτέρας πληροφορίας ἀποταθῆτε εἰς τὸν Ταξειδιωτικὸν Πράκτορα τῆς ἀρεσκείας σας.

ΕΚΔΡΟΜΑΙ ΕΙΣ ΕΛΛΑΔΑ ΤΟ 1958

ΜΕ ΤΟ

Υ/Π ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

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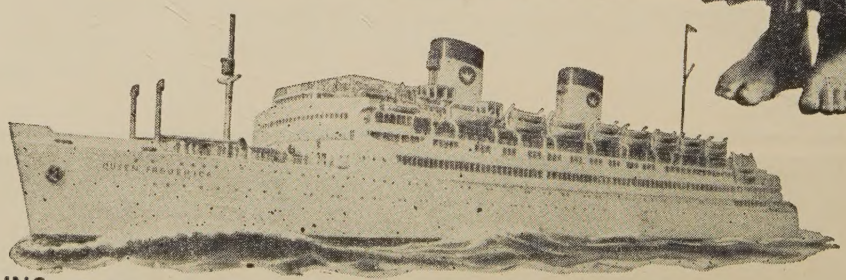

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Η ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΣΥΝΕΛΕΥΣΙΣ

Ὑπὸ τοῦ Σεβ Ἀρχιεπισκόπου Ἀμερικῆς Κου ΜΙΧΑΗΛ

ΠΡΟΚΕΙΤΑΙ περὶ τῆς ἀνωτάτης Νομοθετι-
ς Ἐξουσίας τῆς φιλτάτης Ὁμογενείας καὶ
ς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς Βο-
ίου καὶ Νοτίου. Πρόκειται περὶ ἀληθινοῦ Κοι-
βουλίου, εἰς τὸ ὁποῖον κατὰ τὸν δημοκρατι-
ότερον καὶ τὸν πλέον φιλελεύθερον τρόπον
εξάγονται αἱ συζητήσεις. Ὅσοι λέγουν τὸ
τίθετον, δὲν ἀντιπροσωπεύουν τὴν ἀλήθειαν.
ότι εἰς κάθε Ἐκκλησιαστικὴν Συνέλευσιν
ρέχεται τὸ δικαίωμα εἰς κάθε ἀντιπρόσω-
ν, κληρικὸν ἢ λαϊκόν, νὰ ἀναπτύξῃ τὴν γνώ-
ν του ἐπὶ ἑκάστου συζητουμένου θέματος.

Τὸ λυπηρὸν εἶναι ὅτι μερικοὶ ἀπὸ ἡμᾶς πα-
ρμηνεύουν τὴν ἐλευθερίαν τῆς συζητήσεως.
χὶ νομίζουν ὅτι ἐλευθερία συζητήσεως εἶναι
ἐγείρωνται καὶ νὰ λέγουν πράγματα ἀσύ-
ατα καὶ ἀβάσιμα· νὰ εἰσάγουν εἰς τὴν ἱερὰν
θουσαν τῶν συνεδριάσεων τῆς Ἐκκλησιαστι-
ς Συνελεύσεως σκέψεις, λόγους, θρύλους,
ικρίσεις ὑβριστικὰς τῶν τριόδων καὶ τῶν
πων, εἰς τοὺς ὁποίους συχνάζουν χασομέρη-
ς, κουτσομπόληδες καὶ ἐπικριταὶ τῶν πάν-
ον.

Κάθε καλῆς πίστεως συζητητὴς ἔχει καὶ πα-
χέχει τὸ δικαίωμα νὰ λαμβάνῃ τὸν λόγον καὶ
ἐκθέτῃ τὰς ἀπόψεις του ἐπὶ οἱουδήποτε θέ-
κτος τῆς ἡμερησίας διατάξεως. Ὡς παράδει-
γμα θὰ φέρωμεν τὴν μακρὰν καὶ εὐρυτάτην
ζήτησιν ποὺ ἔγινεν ἐπὶ τοῦ Δεκαδολλαρίου,
αν ἐψηφίσθη τοῦτο τὴν 30ήν Νοεμβρίου 1950,
ς τὴν πόλιν τοῦ Ἁγίου Λουδοβίκου τῆς Πο-
τείας Μισοῦρι. Ἐπὶ πέντε ὁλοκλήρους ὥρας
λάμβανον τὸν λόγον ἀλληλοδιαδόχως κληρι-
οὶ καὶ λαϊκοί, ἢ μᾶλλον τὰ λαϊκὰ μέλη τῆς
ης Ἐκκλησιαστικῆς Συνελεύσεως, καὶ ἐξέ-
τον τὰς ἀπόψεις των ἐπὶ τοῦ συζητουμένου
ματος. Τὸ μέγα τοῦτο διὰ τε τὴν Ἐκκλησίαν
χὶ τὴν Ὁμογένειαν ζήτημα ἐξητάσθη καὶ συ-
ζητήθη ἀπὸ πάσης πλευρᾶς. Δὲν εἶναι δὲ διό-
ου ἀληθές, ὅ,τι ἀργότερον, μετὰ τὴν ἐπιψή-
ησιν τοῦ Δεκαδολλαρίου, ἐλέχθη ὅτι τοῦτο ἐξ
φαρπαγῆς ἀπεφασίσθη διὰ τῆς ψήφου τῶν Κλη-
ικῶν μελῶν τῆς Συνελεύσεως. Τὸ Δεκαδολλά-
ιον, διὰ νὰ εὑρισκώμεθα ἐντὸς τῆς ἀληθείας,
τὸ ἐψήφισε τὸ λαϊκὸν στοιχεῖον τῆς 10ης Ἐκκλη-
σιαστικῆς Συνελεύσεως. Ἀναμφιβόλως δὲ δὲν
θὰ ἐψηφίζετο, ἂν ἡ ἀποδοχὴ καὶ ἐπιψήφησίς
του ἐξηρτᾶτο ἀπὸ τὰ Κληρικὰ μέλη τῆς Ἐκ-
κλησιαστικῆς Συνελεύσεως. Ὑπάρχουν ὅμως
πρόσωπα, τὰ ὁποῖα, δυστυχῶς, καὶ τὰ σοβα-
ρώτερα ζητήματα τὰ ἀφορῶντα τὸ μέλλον τῆς
Ἐκκλησίας καὶ τῆς Ὁμογενείας, τὰ κάμνουν
ἀντικείμενον κωμικῆς καὶ σατυρικῆς ἐμφανί-
σεως. Εἰς τοιαύτας περιπτώσεις τὸ κωμικὸν
καὶ ἡ σάτυρα πλησιάζουν τὰ ὅρια τῆς ἱεροσυ-
λίας. Διότι, ὅταν ἡ Ἐκκλησία παρεμποδίζεται
νὰ ἐπιτελῇ τὴν ἱερὰν ἀποστολήν της, ἀναμφι-
βόλως οἱ παρεμποδίζοντες αὐτὴν ἐπιτελοῦν
ἱερόσυλον ἔργον. «Καιρὸς καὶ τόπος παντὶ
πράγματι», ἔλεγον οἱ παλαιότεροί μας. Ὁ δὲ
Κύριος μὲ ὅλην του τὴν θεϊκὴν αὐθεντίαν, εἶπε
τὰ περίφημα ἐκεῖνα, ὁμιλῶν ἀπὸ τοῦ Ὄρους:
«Μὴ δότε τὸ ἅγιον τοῖς κυσί, μηδὲ βάλητε τοὺς
μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μή-
ποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐ-
τῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς».

Ἐκκλησιαστικὴ Συνέλευσις εἶναι καὶ πρέπει
νὰ εἶναι κάτι τὸ πνευματικόν, ποὺ μᾶς πλησιά-
ζει περισσότερον πρὸς τὴν Ἐκκλησίαν, διότι
τὰ θέματά της εἶναι τὰ προβλήματα τῆς Ἐκ-
κλησίας. Γνωρίζομεν παρὰ πολὺ καλά, ὅτι ὅσοι
προσέρχονται, ποτὲ δὲν ἀναχωροῦν ἀπογοητευ-
μένοι. Εἶναι ἀληθὲς ὅτι δὲν ὑπάρχει ψυχαγω-
γία κατ' αὐτήν. Εἶναι ἀληθὲς ὅτι αἱ κοινωνικαὶ
συγκεντρώσεις, προκειμένου περὶ τῆς Ἐκκλη-
σιαστικῆς Συνελεύσεως, εἶναι περιωρισμέναι
εἰς τὸ ἐλάχιστον. Δὲν νομίζομεν ὅτι πρέπει ἄλ-
λως νὰ γίνεται. Διότι θὰ ἠθέλομεν καὶ θὰ ἔπρεπε
τὰ μέλη της, Κληρικοὶ καὶ λαϊκοί, νὰ
φεύγωμεν περισσότερον γεμᾶτοι ἐσωτερικῶς,
περισσότερον πνευματικοὶ καὶ περισσότερον συ-
νειδητοὶ Χριστιανοί. Ὅταν δὲ ἔχουν ὑπ' ὄψει
τοῦτο τὰ μέλη τῆς Ἐκκλησιαστικῆς Συνελεύ-
σεως, τότε καὶ αἱ συζητήσεις θὰ εἶναι βεβαίως
δημοκρατικαί, ἀλλὰ καὶ εὐπρεπεῖς κατὰ πάντα
καὶ κόσμιοι, ὅπως ἄλλωστε καὶ συμβαίνει ὡς
ἐπὶ τὸ πλεῖστον. Αὐτὸς δὲ εἶναι ὁ λόγος διὰ τὸν
ὁποῖον οἱ μετέχοντες τῆς Ἐκκλησιαστικῆς Συ-

(Συνέχεια εἰς τὴν σελ. 154)

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27 ΠΑΡΑΣΚΕΥΗ. Σαμψὼν τοῦ Ξενοδόχου, Ἰωάννας τῆς Μυροφόρου.
28 ΣΑΒΒΑΤΟΝ. Κύρου καὶ Ἰωάννου τῶν θαυματουργῶν Ἀναργύρων.
29 ΚΥΡΙΑΚΗ. ΠΕΤΡΟΥ ΚΑΙ ΠΑΥΛΟΥ ΤΩΝ ΠΡΩΤΟΚΟΡΥΦΑΙΩΝ ΑΠΟΣΤΟΛΩΝ.
30 ΔΕΥΤΕΡΑ. Η ΣΥΝΑΞΙΣ ΤΩΝ ΑΓΙΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ.

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4 WEDNESDAY. Saint Metrofanes; Marth & Maria, Myrrh-bearers.
5 THURSDAY. St. Dorotheos, Bishop of Tyre; St. Nicandros, Martyr.
6 FRIDAY. St. Hilarion; St. Attalus.
7 SATURDAY. St. Theodotos; St. Zinais, Martyr.
8 SUNDAY. FEAST OF ALL SAINTS; St. Calliope, Martyr.
9 MONDAY. St. Cyril of Alexandria (Fast of the Holy Apostles begins).
10 TUESDAY. Saints Alexander and Antonia, Martyrs.
11 WEDNESDAY. St. Bartholomew of the 12 and St. Barnabas of the 70 Apostles.
12 THURSDAY. Saints Onouphrios and Peter who were in the Mount of Athos.
13 FRIDAY. St. Acylna the Martyr.
14 SATURDAY.Elisha the Prophet; St. Methodius of Constantinople.
15 SUNDAY. Amos the Prophet; Stephanus the Apostle; Jeronimus.
16 MONDAY. St. Tuchon of Cyprus.
17 TUESDAY. Saints Isaurus, Manuel, Sabel and Ismal, Martyrs.
18 WEDNESDAY. St. Leontius, Ypateios, Theodolus, Aitherios, Martyrs.
19 THURSDAY. Jude the Apostle; Thaddeus the Apostle; Paiseious, Martyr.
20 FRIDAY. St. Methodius, Martyr, of Patara.
21 SATURDAY. St. Julian of Tarsus; Nicitas the Martyr.
22 SUNDAY. Eusebius the Marytr; Zinonus, Zena, Martyrs.
23 MONDAY. St. Agrippina the Martyr; St. Aristokleus and Lolias, Martyrs.
24 TUESDAY. Birth of St. John the Baptist; Saints Zacharias and Elizabeth.
25 WEDNESDAY. St. Febronia; St. Logginos, Martyrs.
26 THURSDAY. David of Salonica and St. Anthionus.
27 FRIDAY. St. Samson the Innkeeper; St. John the Myroforos.
28 SATURDAY. Saints Cyrus and John the Anargyroi.
29 SUNDAY. SAINTS PETER AND PAUL, the leaders and heads of the Apostles.
30 MONDAY. FEAST OF THE TWELVE APOSTLES.

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THE ECCLESIASTICAL CONGRESS

BY HIS EMINENCE ARCHBISHOP MICHAEL

The Ecclesiastical Congress embodies the highest legislative function of our esteemed communicants and of the Greek Archdiocese of North and South America. It represents the true will of the people, in which the topics discussed are settled in the most democratic and liberal way. Those who say the opposite do not represent the truth. For in every Ecclesiastical Congress, the right is given to every delegate, lay or clergy, to expound his opinion on every subject under consideration.

Unfortunately, some of us abuse this liberty of discussion, believing that freedom of speech consists of getting up and making irrelevant and baseless remarks, of introducing into the sacred atmosphere of the Ecclesiastical Congress thoughts, words, rumours and insulting criticisms, more typical of those places frequented by loafers, gossips and decriers of all things.

Every speaker in good faith certainly has the right to take the floor and develop his thoughts on any subject which is the order of the day. As an example, we may take the lengthy and prolonged discussion that took place when the "Dekadollarion" was voted on November 30th, 1950 in St. Louis, Missouri. For five entire hours, clergymen, and more often laymen, who were members of that 10th Ecclesiastical Congress, took the floor, one after the other, and set forth views on the topic under discussion. This subject, so important for our Church and our people was examined and discussed from all points of view. Nor is it at all true that later, when the motion for the "Dekadollarion" was carried, it had been deceitfully decided upon beforehand by a vote of the clergy members of the Congress. The "Dekadollarion" to tell the truth was made possible by the lay element of the 10th Ecclesiastical Congress. Undoubtedly, it would not have been voted had its approval and support depended on on the clergy members of the Ecclesiastical Congress. Unfortunately, however, there are people who make the most serious topics that concern our Church and our people, objects of comical and satirical presentation. In these instances, comedy and satire approach the boundaries of sacrilege. For when the Church is prevented from executing its sacred mission, those who put obstacles in the way of this are indulging in sacrilegious acts. "There is a time and place for everything." our elders used to say. And Our Lord, with all His divine dignity used these famous words from the Sermon in the Mount: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

An Ecclesiastical Congress is and should be spiritual in nature and should draw us closer to the Church, because the subjects dealt therein are the problems of the Church. We know very well that those who attend the Congress never depart disappointed. It is true that it is not a place for recreation. It is true that the social gatherings connected with the Congress are reduced to a minimum. We believe this should not be otherwise. For we want, as should its members, both lay and clergy, to depart thence with an inward feeling of being better and more conscientious Christians. If the members of our Ecclesiastical Congresses keep this in mind, then their discussion, though of course democratic, will also be dignified and decorous, as in fact is usually the case. This is the reason why whoever attends the Ecclesiastical Congress leaves spiritually satisfied and enriched.

For these reasons we believe that most, if not all, of our blessed communities will have the interest and will take the proper steps to be represented at the 14th Ecclesiastical Congress, which will take place this year from June 29 to July 5 in one of the most beautiful cities in the United States: Salt Lake City, Utah.

By a happy chance, the first day of this Ecclesiastical Congress coincides with the celebration of the greatest of the Apostles, Peter and Paul, the latter of whom we consider to be, as in fact he is, the Protector of the Greek Archdiocese of North and South America. Paul was pre-eminently the Apostle and Missionary of Christianity. The main and self-apparent characteristic of our Church in America is its Missionary Spirit. We must all be Missionaries, not only our clergy, but all our people as well. Missionaries, not in order to preach our Orthodox Faith and Doctrine, nor to attract Christians of other denominations to our Church; but Missionaries in order to keep within our Orthodoxy all our living Greek Orthodox Christians who have

been scattered to the far corners of the Western Hemisphere. Missionaries, in order to make our Christians more enthusiastic towards our faith and good deeds. Missionaries, so that our own men and women of today, and their children, and their children's children, will remain and be Orthodox Christians. The Ecclesiastical Congress is one of the best means of perpetuating a live and active interest in our Orthodox Church. And precisely because of this, all the faithful should come to this sacred gathering, at which the most vital decisions will be made concerning the future of the Greek Orthodox Church in America.

Η ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΣΥΝΕΛΕΥΣΙΣ

(Συνέχεια ἐκ τῆς σελ. 151)

νελεύσεως ἀπέρχονται, ὡς εἴπομεν, εὐχαριστημένοι καὶ ὠκοδομημένοι πνευματικῶς.

Δι' ὅλα αὐτὰ πιστεύομεν ὅτι ἅπασαι ἡ καὶ αἱ περισσότεραι εὐλογημέναι Κοινότητες ἡμῶν θὰ φροντίσουν καὶ θὰ ἐνδιαφερθοῦν νὰ ἀντιπροσωπευθοῦν εἰς τὴν 14ην Ἐκκλησιαστικὴν Συνέλευσιν, συνερχομένην ἀπὸ τῆς 29ης Ἰουνίου μέχρι τῆς 5ης Ἰουλίου, εἰς μίαν ἀπὸ τὰς ὡραιοτέρας πόλεις τῆς Ἀμερικῆς, τὸ Σώλτ Λέϊκ Σίτυ.

Κατ' εὐτυχῆ δὲ συγκυρίαν, αἱ ἐργασίαι τῆς Ἐκκλησιαστικῆς ταύτης Συνελεύσεως ἀρχίζουν μὲ τὴν ἑορτὴν τῶν Πρωτοκορυφαίων Ἀποστόλων, τοῦ Πέτρου καὶ τοῦ Παύλου, ὅστις θεωρεῖται καὶ εἶναι ὁ πολιοῦχος καὶ προστάτης τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς Βορείου καὶ Νοτίου. Ὁ Παῦλος ὑπῆρξεν ὁ κατ' ἐξοχὴν Ἀπόστολος καὶ Ἱεραπόστολος τοῦ Χριστιανισμοῦ. Τὸ χαρακτηριστικὸν δέ, τὸ κύριον καὶ ἐξώφθαλμον τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας εἶναι ἡ Ἱεραποστολικότης. Ἱεραπόστολοι ὅλοι πρέπει νὰ εἴμεθα, ὄχι μόνον οἱ Κληρικοί, ἀλλὰ καὶ οἱ λαϊκοί. Ἱεραπόστολοι ὄχι διὰ νὰ κηρύττωμεν τὴν Ὀρθόδοξόν μας Πίστιν καὶ διδασκαλίαν, διὰ νὰ ἑλκύωμεν εἰς τὴν Ἐκκλησίαν Χριστιανοὺς ξένων Δογμάτων καὶ Ὁμολογιῶν. Ἀλλὰ Ἱεραπόστολοι διὰ νὰ συγκρατῶμεν εἰς τὴν Ὀρθοδοξίαν τοὺς εἰς τὰ πέρατα τοῦ Δυτικοῦ Ἡμισφαιρίου διεσκορπισμένους καὶ ζῶντας Ἑλληνορθοδόξους Χριστιανούς μας. Ἱεραπόστολοι διὰ νὰ κάμωμεν θερμοτέρους ὡς πρὸς τὴν πίστιν καὶ τὰ καλὰ ἔργα τοὺς Χριστιανούς μας. Ἱεραπόστολοι διὰ νὰ μένουν καὶ νὰ εἶναι Ὀρθόδοξοι Χριστιανοὶ οἱ σημερινοὶ τοιοῦτοι, τὰ τέκνα των καὶ τὰ τέκνα τῶν τέκνων των. Ἡ Ἐκκλησιαστικὴ Συνέλευσις εἶναι ἀπὸ τὰ καλλίτερα μέσα διὰ νὰ διατηρῆται ζωντανὸν καὶ ἐνεργὸν τὸ ἐνδιαφέρον ὑπὲρ τῆς Ὀρθοδόξου Ἐκκλησίας. Καὶ διὰ τοῦτο ἀκριβῶς, ὅσοι πιστοὶ προσέλθετε εἰς τὴν ἱερὰν αὐτὴν συνάθροισιν, εἰς τὴν ὁποίαν θὰ ληφθοῦν σπουδαιόταται ἀποφάσεις περὶ τοῦ μέλλοντος τῆς ἐν Ἀμερικῇ Ὀρθοδόξου Ἐκκλησίας.

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Ἐγκύκλιος τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Ἀμερικῆς Κυρίου Κου ΜΙΧΑΗΛ

ὐλαβέστατοι Ἱερεῖς τῆς καθ' ἡμᾶς Ἱερᾶς Ἀρχιε-
σκοπῆς,

Ἑφέτος ἡ Ἑβδομὰς τοῦ Ἀποστόλου Παύλου ἄρ-
εται τὴν 22 Ἰουνίου καὶ λήγει τὴν 29 τοῦ ἰδίου.
ὰ ἀποκορυφωθοῦν αἱ ἑορταὶ καθ' ἣν ἡμέραν θὰ
ρχίζῃ ἡ 14η Ἐκκλησιαστικὴ Συνέλευσις ἐν Σὼλτ
ἔϊκ Σίτυ, Γιούτα.

Ἀγαθὴ ἡ συγκυρία· εὐλογημένη ἡ σύμπτωσις καὶ
ὑπρόδεκτος τὰ μάλιστα. Διότι ὁ Πολιοῦχος καὶ
ροστάτης τῆς ἐν Ἀμερικῇ Ὀρθοδόξου Ἐκκλησίας,
έγας τῶν Ἐθνῶν Ἀπόστολος θὰ τιμηθῇ παρ' ἡ-
ῶν καὶ καθ' ἣν ἡμέραν θὰ ἀρχίζωμεν, διὰ Λειτουρ-
ίας εἰδικῆς, Ἐκκλησιαστικὴν Συνέλευσιν, ἥτις θὰ
άβῃ σοβαρωτάτας ἀποφάσεις διὰ τὴν ἐν Ἀμερικῇ
ραποστολικὴν Ἑλληνικὴν Ὀρθόδοξον Ἐκκλησίαν
ιας καὶ τὴν Ὁμογένειαν ἡμῶν. Ἡ Ἑβδομὰς τοῦ
Ἀποστόλου Παύλου εἰσήχθη παρ' ἡμῶν εἰς τὰς ἑορ-
αστικὰς περιόδους τῆς ἐν Ἀμερικῇ Ἐκκλησίας
ας, κατὰ πρῶτον καὶ σπουδαιότατον λόγον, διὰ
ὸ εἶναι αὐτὸν τὸν κατ' ἐξοχὴν Ἱεραπόστολον τῆς
Ἁγιωτάτης Θρησκείας τοῦ Χριστοῦ. Ἀφ' ἧς στιγμῆς
πέστρεψεν εἰς Χριστὸν ἔξωθι τῆς Δαμασκοῦ, μέχρι
έλους τῆς ἐπιγείου σταδιοδρομίας του ὁ Παῦλος
κήρυττε τὸν Ἰησοῦν Χριστόν, ἔπασχε διὰ τὸν Ἰη-
σοῦν Χριστόν, καὶ προσεπάθει νὰ ἐμπνεύσῃ τὴν ἀγά-
ην διὰ τὸν Ἰησοῦν Χριστὸν μεταξὺ ὅλων τῶν ἀν-
ρώπων τῆς τότε ἐποχῆς καὶ τῶν πόλεων, χωρίων
αὶ περιφερειῶν, τὰς ὁποίας ἱεραποστολικῶς διέ-
ρεχε. Τὸ μέγιστον εὐτύχημα δι' ὅλους τοὺς Χριστια-
οὺς τοὺς μετὰ ταῦτα, καὶ ἡμᾶς τοὺς σημερινούς,
ἶναι ὅτι ὁ ὄντως οὐρανοβάμων οὗτος Ἀπόστολος
γραψε καὶ μᾶς ἀφῆκε τὸν ἀμύθητον πνευματικὸν
λοῦτον τῶν δεκατεσσάρων του ἐπιστολῶν. Χάρις
ὲ εἰς αὐτάς, καὶ τὴν διδασκαλίαν τοῦ Σωτῆρος ἡ-
ῶν ἀντιλαμβανόμεθα πληρέστερον καὶ τελειότερον,
αὶ ζητήματα σπουδαιότατα οὐχὶ μόνον δογματικὰ
καὶ ἠθικά, ἀλλὰ καὶ κοινωνικὰ διαλευκαίνονται
κατὰ τρόπον ἄριστον καὶ διασαφηνίζονται. Θὰ ἦτο
κρκετὸν νὰ ἀναφέρωμεν τὸ ζήτημα τῆς κοινωνικῆς
χέσεως τῶν εἰς Χριστὸν πιστευόντων πρὸς ἀλλή-
ους, καὶ τῆς ἐργασίας τῆς γινομένης παρ' ἑκάστου
ξ αὐτῶν. Τὸ 12ον κεφάλαιον τῆς πρὸς Ρωμαίους καὶ
ῆς Α' πρὸς Κορινθίους ἐπιστολῆς του ἐπεξηγεῖ καὶ
εβαιοῖ κατὰ τρόπον ἄριστον τὴν ἀλήθειαν αὐτήν.
Τί δὲ νὰ εἴπῃ τις περὶ τῆς παιδαγωγικῆς σημασίας
ὴν ὁποίαν πάντοτε ἔχουν αἱ θαυμάσιαι ἐπιστολαί
του; Ναί! Ὁ Παῦλος ὑπῆρξε μέγας θεολόγος, μέ-
γας δογματικός, μέγας ἠθικολόγος καὶ παιδαγωγὸς
καὶ μέγας χειριστὴς τοῦ λόγου τοῦ γραπτοῦ. Ὁ Παῦλος ὑπῆρξεν ὁ μέγας καὶ μοναδικὸς θαυμαστὴς καὶ μιμητὴς τοῦ Ἀναστάντος Θεανθρώπου, "Οστις τὸν ἐκέρδισεν ὑπὲρ τῆς ἀνθρωποτητος ἔξωθι τῆς Δαμασκοῦ, καὶ τὸν Ὁποῖον μᾶς διαζωγραφίζει εἰς τὸ περίφημον 13ον Κεφάλαιον τῆς Α' πρὸς Κορινθίους ἐπιστολῆς αὐτοῦ. Διότι ἡ ἀγάπη, ὅπως ἐκεῖ τὴν ἐμφανίζει ὁ πνευματικὸς καὶ ὑπερκόσμιος χρωστὴρ τοῦ Ἀποστόλου Παύλου, οὐδαμοῦ ἀλλαχοῦ, καθ' ὅλην τὴν Ἱστορίαν τῆς Ἐκκλησίας, παρουσιάσθη κατὰ τρόπον συγκεκριμένον παρὰ μόνον ἐν τῷ Προσώπῳ Αὐτῆς ταύτης τῆς ἀγάπης, τοῦ Ἰησοῦ Χριστοῦ.

Ἐθεσπίσαμεν, ὅμως, τὴν Ἑβδομάδα τοῦ Ἀποστόλου Παύλου, οὐχὶ βεβαίως διὰ νὰ προσθέσωμεν ἑορταστικὴν περίοδον ἁπλῶς, εἰς ἐκείνας, τὰς ὁποίας ἤδη ἔχομεν. Ἀλλὰ διὰ νὰ δίδεται εἰς ὅλους μας, ποιμένας καὶ ποιμαινομένους, ἡ εὐκαιρία νὰ γνωρίζωμεν καὶ ἔτι καλλίτερον, βαθύτερον καὶ ὁλοκληρωτικώτερον τὸν θεσπέσιον Παῦλον, τὸ σκεῦος τῆς ἐκλογῆς, τὸν μέγαν μιμητὴν τοῦ Σωτῆρος Χριστοῦ. Καὶ ὄχι μόνον νὰ γνωρίζωμεν ἀλλὰ, καὶ νὰ κατανοῶμεν καὶ μιμούμεθα καὶ ἡμεῖς τὴν ζωὴν καὶ πολιτείαν Του. Ἂς ὀργανωθοῦν, λοιπόν, καὶ ἐφέτος κατὰ κοινότητας εἰδικαὶ συγκεντρώσεις μὲ θέματα τὴν ζωήν, τὴν δρᾶσιν καὶ τὰς ἐπιστολὰς τοῦ Ἀποστόλου Παύλου. Οἱ Εὐλαβέστατοι Ἱερεῖς ἂς προτρέψουν καὶ ὑποδείξουν εἰς τοὺς εὐσεβεῖς Χριστιανοὺς νὰ μελετοῦν τὰς ἐπιστολὰς τοῦ Παύλου, τὰς ὁποίας κατέστησεν ἀπολύτως προσιτὰς καὶ ἐξ ὁλοκλήρου καταληπτὰς ὁ εὐσεβὴς καθηγητὴς κ. Π. Τρεμπέλας, διὰ τῶν ὑπομνημάτων, τὰ ὁποῖα ἔχει γράψει ἐπὶ τῶν Ἐπιστολῶν τοῦ Παύλου, καὶ διὰ τοῦ τομιδίου τῶν Ἐπιστολῶν μετὰ συντόμου ἑρμηνείας, βιβλίου πολυτιμοτάτου, ποὺ δὲν πρέπει νὰ λείπῃ ἐκ τῆς βιβλιοθήκης κανενὸς Ἱερέως. Ἂς γίνῃ δὲ προτροπὴ καὶ ὑπόδειξις, οὐχὶ ἅπαξ οὔτε δίς, ἀλλ' ἐπανειλημμένως πρὸς τοὺς Χριστιανοὺς διὰ τὴν ἀπόκτησιν τοῦ τομιδίου τούτου καὶ τῶν ἐπιστολῶν τοῦ Παύλου.

Μόνον ἂν συνοδεύηται μὲ προσπάθειαν τοιαύτην ἡ Ἑβδομὰς τοῦ Ἀποστόλου Παύλου, θὰ ἔχῃ τὴν ἀξιοποίησίν της, ἀλλὰ καὶ τὴν δικαίωσίν της. Τοῦτο δὲ εὐχόμεθα νὰ γίνῃ εἰς κάθε μίαν ἀπὸ τὰς 375 εὐλογημένας Κοινότητας τῆς καθ' ἡμᾶς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς, διὰ τῶν πρεσβειῶν τοῦ Ἀποστόλου Παύλου.

Διάπυρος εὐχέτης πάντων ὑμῶν πρὸς Κύριον

† Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΜΕΡΙΚΗΣ ΜΙΧΑΗΛ

Ο ΑΠΟΣΤΟΛΟΣ ΠΑΥΛΟΣ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου κ. κ. Μιχαήλ

Ὅσοι ἐπραγματεύθησαν περὶ τοῦ βίου καὶ τῆς δράσεως τοῦ Ἀποστόλου Παύλου, ἤρχισαν τὴν ἐξιστόρησιν τῶν γεγονότων τῶν ἀφορώντων εἰς αὐτόν, κυρίως, ἀπὸ τῆς ἐπιστροφῆς του εἰς Χριστόν. Ἠκολούθησαν εἰς τοῦτο τὸ ἱερὸν βιβλίον, τὸ ὁποῖον κατ' ἐξοχὴν ὁμιλεῖ περὶ αὐτοῦ, δηλαδὴ τὰς Πράξεις τῶν Ἀποστόλων, αἱ ὁποῖαι παρουσιάζουν τὸν Παῦλον κυρίως ἀπὸ τῆς παραμονῆς τῆς ἐπιστροφῆς του εἰς Χριστόν. Ἀναφέρουν δηλαδή, ὅτι ἦτο «γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ» (Πράξ, 22, 3) «περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων» (Φιλ. 3,5). Ἐκ τῶν Πράξεων ἐπίσης τῶν Ἀποστόλων πληροφορούμεθα, ὅτι οἱ γονεῖς τοῦ Παύλου ἦσαν Ρωμαῖοι πολῖται καὶ κατὰ συνέπειαν καὶ αὐτὸς τοιοῦτος ἐγεννήθη καὶ ἐγνώριζε τὴν τέχνην τῆς σκηνοποιΐας. Ἐκ τῶν ἐπιστολῶν του, ἐξ ἄλλου, μετὰ θετικότητος γνωρίζομεν τὴν ἐσωτερικὴν ζωὴν καὶ τὴν ψυχικὴν κατάστασιν τοῦ Παύλου πρὸ τοῦ θαυμασίου γεγονότος, τὸ ὁποῖον συνέβη τῷ 35 μ.Χ., ἔξωθι τῆς Δαμασκοῦ καὶ κυριολεκτικῶς ἀνέτρεψεν αὐτόν, τὸν μετέβαλον ἐξ ὁλοκλήρου, ἐδιχοτόμησε τὴν ζωήν του, καὶ ἤνοιξε χάσμα μέγα, ἀγεφύρωτον, ἀπύθμενον, μεταξὺ τοῦ διώκτου Σαύλου ἀφ' ἑνός, καὶ ἀφ' ἑτέρου τοῦ ἀναγεννημένου Παύλου, τοῦ Ἀποστόλου τῶν Ἐθνῶν.

Ἔκτοτε, αὐτὸς οὗτος ὁ Παῦλος θὰ ὁμιλῇ περὶ τοῦ παλαιοῦ ἐγώ του, ὡς περὶ προσώπου ζήσαντος καὶ ἀποθανόντος πρὸ πολλοῦ, καὶ ἐνθυμούμενος τὸν παλαιόν του ἄνθρωπον, θὰ δοκιμάζῃ ὀδύνην βαθυτάτην, χάριτας δὲ θὰ ὁμολογῇ εἰς τὸν Ἰησοῦν Χριστόν, Ὅστις «ἑαυτὸν ἄξιον ἡγήσατο καὶ ἔθετο εἰς διακονίαν τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν».

Ἐλευθερωθεὶς τώρα ὁ Παῦλος ἐκ τῶν δεσμῶν τοῦ στενοκάρδου Ἰουδαϊσμοῦ, βλέπει τὴν ζωήν του ὅλην διῃρημένην εἰς δύο περιόδους ἀποτόμως χωριζομένας ἀπ' ἀλλήλων: Τὴν περίοδον τῆς ζωῆς τοῦ παλαιοῦ Παύλου καὶ τὴν τοῦ νέου, τοῦ ἀναγεννηθέντος. Ὁ παλαιὸς Παῦλος «ἐφρουρεῖτο συγκεκλεισμένος» ἐντὸς φυλακῆς, πέριξ τῆς ὁποίας ἀνωρθοῦντο ἑπτὰ ἀδιαπέραστα καὶ ἀνυπέρβλητα τείχη: τῆς σαρκός, τῆς ἁμαρτίας, τοῦ Ἀδάμ, τοῦ θανάτου, τοῦ νόμου, τοῦ κόσμου, τῶν παθημάτων. Ὁ νέος Παῦλος, δηλαδὴ ὁ νέος ἄνθρωπος, ζῇ καὶ κινεῖται ἐν Χριστῷ, κατοικεῖ ἐν αὐτῷ. Γενόμενος νέος ἄνθρωπος, νέα κτίσις, εἶναι ὡσεὶ μέλος τοῦ σώματος τοῦ Χριστοῦ. Δὲν πάσχει, ἀλλὰ συμπάσχει μετὰ τοῦ Ἰησοῦ Χριστοῦ. Δὲν σταυροῦται μόνος, ἀλλὰ «Χριστῷ συνεσταύρωται». Δὲν ἀποθνήσκει μόνος, ἀλλὰ συναποθνήσκει μετὰ τοῦ Χριστοῦ, καὶ συνθάπτεται μετ' Αὐτοῦ καὶ συνεγείρεται μετ' Αὐτοῦ καὶ ζῇ μετὰ τοῦ Χριστοῦ. Δὲν διστάζει νὰ εἴπῃ «ἀναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος τοῦ Χριστοῦ, ὅ ἐστιν ἡ Ἐκκλησία» (Κολ. 1,24).

* * *

Διὰ τὴν Ἀποστολικὴν δρᾶσιν, τὰς περιοδείας, τὰ δεινοπαθήματα καὶ τὰς ἐπιστολὰς τοῦ οὐρανοβάμονος Ἀποστόλου τῶν Ἐθνῶν Παύλου, δὲν ἐπιτρέπει ὁ χῶρος νὰ ἀναφέρωμεν οὔτε καὶ περιληπτικῶς. Ἐν ἀνῷ ὅμως λάβωμεν ὑπ' ὄψιν, ὅτι ἡ καθ' αὐτὸ ἀποστολικὴ δρᾶσις τοῦ Ἀποστ. Παύλου ἤρχισε διὰ τῶν περιοδειῶν του τῷ 44 μ.Χ., μένομεν κυριολεκτικῶς κατάπληκτοι ἐνώπιον τῶν κολοσσιαίων ἐπιτυχιῶν, τὰς ὁποίας ἐπραγματοποίησεν ὑπὲρ τοῦ Εὐαγγελίου τοῦ Χριστοῦ ἐν διαστήματι εἴκοσι μόνον ἐτῶν, μέχρι τοῦ μαρτυρικοῦ του θανάτου, ἐπισυμβάντος τῇ 29ῃ Ἰουνίου τοῦ ἔτους 65 μ.Χ. ἐν Ρώμῃ. Ταξειδεύων διὰ τῶν πρωτογόνων μέσων τῆς τότε ἐποχῆς, ὡς ἐτὸ πλεῖστον δὲ ὁδοιπορῶν, διέσχισεν ἐπανειλημμένως τὴν Συρίαν, τὴν Μικρὰν Ἀσίαν, τὴν Μακεδονίαν, τὴν Ἑλλάδα, τὴν Ἰταλίαν, τὴν Κρήτην καὶ τὴν Κύπρον, εὐαγγελιζόμενος, πείθων περὶ τῆς βασιλείας τοῦ Θεοῦ, συμβουλεύων, προτρέπων, ἀπειλῶν, παραμυθούμενος, καὶ εὑρίσκων συγχρόνως τὴν ψυχικὴν ἠρεμίαν καὶ περισυλλογὴν διὰ νὰ γράψῃ τὰ ἀθανάτους του ἐπιστολάς, ἄνευ τῶν ὁποίων πλέον θὰ ἐστερεῖτο, θεμελιωδέσταται, τοῦ Χριστιανισμοῦ ἀλήθειαι ἢ θὰ ἦσαν ἄγνωστοι καθ' ὁλοκληρίαν εἰς ἡμᾶς, ἢ θὰ ἐκαλύπτοντο ὑπὸ βαθυτάτου μυστηρίου. Καὶ ἔτι πλέον· κατὰ τὰ εἴκοσι ταῦτα ἔτη, ὄχι μόνον ἔσπειρε τὸν σπόρον τοῦ Εὐαγγελίου καὶ ἵδρυσεν Ἐκκλησίας εἰς ὅλας τὰς χώρας, ἀλλὰ καὶ αὐτὸς ἦτο ὁ ἐπίσκοπος αὐτῶν καὶ κυβερνήτης καὶ καθοδηγητής, καὶ ταῦτα, διεξάγων τὸ τεράστιον καὶ καταπληκτικὸν του τοῦτο ἔργον, οὐχὶ ἐν εἰρήνῃ καὶ ἀνέσει καὶ ἀπηλλαγμένος δοκιμασιῶν παντοίων, «ἀλλ' ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις...ἐν κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι».

(Συνέχεια εἰς τὴν σελ. 160)

THE MYSTERY OF RESTORATION

BY HIS GRACE BISHOP ATHENAGORAS
Dean of the Holy Cross Orthodox Theological School

On Good Friday injustice seemed successful and triumphant. Malice and hatred appeared victorious, while Christ, nailed on the Cross, seemed foresaken and abandoned. The grave, later on, was thought to be the end of an adventurous youth who dared to seek the throne of God in Religion and the prestige of the Saviour in the world of men.

But even the grave seemed unable to bring a beautiful life to an inglorious end and tolerate the crime committed against innocence. The seals of the government could not hold for long the prisoner in the bondage of death, nor could the custody of the Roman soldiers prevent the long expected restoration of order.

The power of God, regardless of all the obstacles invented by lawlessness to curb its manifestation, was revealed in the Resurrection of our Lord, restoring order again to our disturbed world. The Risen Christ freed His body from the dynasty of death and released life and truth anew and gave to us assurance and hope for the final victory of life over death and virtue and truth over vise and falsehood.

Order is universally accepted as an indespensable condition for success. We seek order in every field of experience and take it as a characteristic of progress, as a proof of real nobility and even as a testimony of conscientious response to duty.

Now, if the sign of order in the events of our outward life is recognized as a proof of planning and advancement, how could it be considered in the spiritual and moral realm of existence?

We are convinced that there, too, order is greatly acclaimed. Its presence is demanded everywhere, in all the dimension of being. As it is needed in our visible habitations, so it is indispensably required in the inner recesser of our personality.

It was Socrates the philosopher who earnestly prayed for the reign of order and harmony both within and outside his being. It was Christ the God-Man Who taught us that harmony and beauty spring up from the depths of our inner selves. It is in the heart, He said, that disorder and indecency are conceived. Its actual manisfestations as vice and insicerity, as hypocrisy and envy, are but a proof that we are, internally and externally, overtaken by its grip.

Never before as in the First Good Friday has our inner disorder revealed the entirety of its ugly content. Its anomalous symptoms were only then totally manisfested and wholly exhausted. For the crime was the most serious moral disorder even manifested and ever recorded in the annals of history.

It is true that a large variety of our criminal activity has been encountered before. History may guide anyone who wants to enumerate the grievous sins of humanity before the crime on Calvary. Many great representatives of the human race, men of virtue and wisdom and of other superior qualities, were destroyed. But the victim who died on the Cross stands alone without equal. It was with the inustice committed upon Him that the disorder of sin had reached the zenith of its ugly strength.

Buddha and Socrates, Isaiah and John the Baptist, will always embody the great types of human superiority, of wisdom and of holiness. However, they were only human and as such they could not eradicate from themselves the symptoms of contradiction and the other inner human anomalies. Crime over them was triumphant, though not in the same degree as it seemed to be in the case of Christ. The difference, of course, is not to be sought in the method of executions and martyrdom. The difference is to be found in the victim itself. And the victim was the crucified Christ, The Incomparable.

We have many reasons to believe that Christ is not just one in the hierarchy of the great ones. He is the unique God-Man of History, the insuperable Saviour and benefactor of Humanity. On account of His dual nature the wrong perpetrated against Him has no second. It will remain unmatched and original. Besides all its other tragic aspects it is the crime in which sin reached its acme and consumation. A similar or worst sin than this could never be committed or imagined. Since then and forever, all evil inventions, all iniquitous intentions, all forms of disorder, and actually all sin, will always be of lesser intensity, in viciousness and malice. The wickedness displayed in the crucifixion is really beyond crime. It is the *tragedy of tragedies*, rightly called "Theophonia", the unimaginable sin of killing not a mere human life, but the Theandric life of the God-Man.

According to the established interpretation 'catharsis"

is the intended purpose of tragedy. In the tragedy of Calvary the same end is anticipated, that is our catharsis, the newness of life, the restoration of order. And this is what we encounter in the miracle of the resurrection of our Lord.

The radiant splendor of Easter Morn dissolves the darkness of Good Friday. The signs of disorder and disturbance disappear and life once again gains its loftiness and receives its divine likeness. The victory of Christ over death crowns human life anew with the gift of immortality. Fear and despair are replaced by hope and certainty for the final restoration of order and beauty, both within us and in the whole cosmos.

For all these reasons Easter is the most joyous, the brightest, the Royal Feast of the Church. It was the main theme of the Apostolic teaching. After twenty centuries it is the same today and it will continue to be the principal message of the Church. For the Church exists for no other purpose than to preach the resurrection, to make the victory of the Risen Lord manifest in all aspects of our life, to restore within and around us, to free us from sin and guide us back to God.

Sin is universally counted as disorder. According to Biblical testimony it was born within us as a reaction against the will of God. Its ugliness dominated our being. It comes out of the depths of our being in many forms and ways, till it results in our death. And what else is death if it is not a sign of disorder in the realm of life? What we witness in death is the destruction of man, who was made in the likeness of God to achieve perpetual existence and enjoy God's eternity and goodness. Death than is an intruder, an antinomy, disorder itself. What we witness in the resurrection of Christ is the end of disorder. Christ the Risen God-Man restored the broken order and made life anew triumphant and capable of continuing its course and reaching its purpose. Thus, in the victory of Christ man won his victory over death. The image received the lost characteristic of the prototype. Man became whole again, a new creature, qualified and protected by Christ to be and remain with God.

This mysterious result of the resurrection unites the past, the present, and the future. It belongs to the future because those who die "in the Lord" will rise again "in the last day". The resurrection of Christ stands for all the faithful as a guarantee of our personal immortality and life in God. The effect of the resurrection also permeates the present. For what has happened in the past is repeated today in us. Then all sin and disorder was exhausted and consumed. The same thing occurs today. We may defeat and oust sin from our personal and social life if we want. And we are now a position "to do all things in him who strengthens us As members of His body we are capable of experienci the victory of our Prototype, and defeat sin and live love and practice what is proper for us, the people the Risen Christ.

We all know from our creaturely experience that v are fallen and sinful human beings. But we also kno that we are Christians. We know that we share in t life of Him who had defeated sin and death. On accou of this capacity, though fallen, we can rise to beg anew and fight again the battle against sin and hatre

Yes we do really sin. But we also repent. We ha and destroy, but we also love and help and work f peace and progress and concord. Only the apostate those who have forsaken their Risen Saviour would co scientiously prefer vice and reject virtue and consid sin superior to the beauty of innocence and holines Only the haters of Christ and of His people, those wh tirelessly try to force upon us their indecent theori and plan to draw the world to slavery, only such hear less and faithless persons would accept remorse and i ner conflict and contradiction as preferable to peace mind and serenity and inner satisfaction.

For the Christians inner conflict is not only an e perience connected with discomfort and anxiety. It also a sign of moral and spiritual restoration. It was th very presence of contradiction and inner trouble tha made St. Paul picture the wretched man as loaded wit the horrible burden of the "body of death". The re cognition, however, of this inner anomaly and th longing for inner peace is a healthy sign. It is th birth of repentance and the beginning of our persona victory over sin.

We do really fight sin. We also strive for the restora tion of order within us and around us. But in thi noble struggle, the victory of Church over death offe to us strength and encouragement. For this reason th Resurrection is not an event of the past, not only some thing from which we can expect to profit in the future it is also a strengthening force with which we win ou battles against sin and by which we perceive the triump of life, the eternal charcter of values and the final crown ing of virtue.

For all these reasons the miracle of the Resurrectio will ever stand as the pillar of Christian Life. It alway will be the source of our endurance and the power whic transforms every believer into an image of Christ. is through this miracle that the great mystery, the re storation of order in the creation of God, is realized.

ΓΕΝΝΑΔΙΟΣ Ο ΣΧΟΛΑΡΙΟΣ

Ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Τροπαίου κ. Πολυεύκτου

Ἐξαιρετικὸς καὶ μεγάλος ἀγωνιστὴς σὲ πίστι καὶ ὁμολογία ἦταν ὁ Πατριάρχης Γεννάδιος ὁ Σχολάριος. Θεωρεῖται σπουδαῖος μέσα στοὺς ἐκλεκτοὺς τῆς Ἐκκλησίας μας. Ἦταν ἀπὸ τὲς φυσιογνωμίες ἐκεῖνες ποὺ κρατοῦν ὑψηλὰ καὶ ἀλύγιστη τὴν ἠθικὴ προσωπικότητά τους σὲ ζητήματα συνειδήσεως καὶ προστὰ στοὺς συμβιβασμοὺς τῆς ζωῆς, ποὺ κάποτε ἀποφανίζουν τὰ ἰδανικά. Ἀφήνει τὴν φωνὴ τῆς ἀνάγκης τῆς Ἐκκλησίας νὰ τὸν στρατολογήσῃ, καίτοι ἐν ἐπιζητᾷ τὸ πατριαρχικὸ ἀξίωμα, ἐπειδὴ βλέπει πῶς εἶναι ἄγονες αἱ στιγμές. Μὰ καὶ στὲς γεμᾶτες ἀγάπη ἐκδηλώσεις αὐτῶν ποὺ ζητοῦν νὰ συνεχίσῃ, ἐπειδὴ βλέπουν πόσο πολύτιμος εἶναι στὲς κρίσιμες, ἀπαντᾷ μὲ ἀδίστακτες ἀποφάσεις, ὅταν βλέπῃ πῶς τὸ ἔργο του ἔπεσε στὰ δόντια τῶν μικρολογιῶν τοῦ καιροῦ στὰς τριόδους.

Τὸ κοσμικό του ὄνομα ἦταν Γεώργιος. Θεολόγος καὶ φιλόσοφος δεινὸς καὶ μὲ ἀδρὸ χαρακτῆρα ἔτυχε νὰ βρεθῇ σὲ δύσκολες στιγμὲς τοῦ ἔθνους καὶ τῆς Ἐκκλησίας. Σ' αὐτὸν ἔλαχε τὸ δυσβάστακτο καθῆκον νὰ γινῇ ὁ πρῶτος Πατριάρχης μετὰ τὴν ἅλωσι τῆς Πόλης. Ἕνας ξένος ἱστορικὸς (Βασίλιεφ) νὰ πῶς ἐπιγραμματικὰ τὸν περιγράφει στὲς δυὸ γραμμὲς ποὺ τοῦ ἀφιερώνει στὴν ἱστορία του: «Δημιουργικὸς συγγραφεύς, εὔστροφος θεολόγος καὶ λόγιος, ποὺ τὰ πολλὰ προσόντα του τοποθετοῦν πλησίον τῶν μεγάλων ἀνθρωπιστῶν».

Τὰ συγγράμματά του μᾶς δίνουν πολύτιμες πληροφορίες γιὰ τὴν κατάστασι τῆς Ἑλληνικῆς Ἐκκλησίας μετὰ τὴν ἅλωσι. Αὐτὸς ἦταν ποὺ μαζὶ μὲ τὸν Μᾶρκο τὸν Εὐγενικὸ ἔλαβε μέρος στὴν Σύνοδο Φερράρας-Φλωρεντίας καὶ ἀγωνίσθηκε ὑπερήφανα ἐνάντια στὴν ἕνωσι, ποὺ μὲ χίλια ἀντιχριστιανικὰ μέσα ζητοῦσαν νὰ ἐπιτύχουν οἱ Δυτικοί.

Ὁ Α.Θ. Ὑψηλάντης, στὸ βιβλίο του «Μετὰ τὴν Ἅλωσι» μᾶς δίνει μερικὰς λεπτομερείας γιὰ τὴν ἐκλογή του σὲ Πατριάρχη. Πάντως ὄχι καὶ μὲ τόση ἀκρίβεια.

Ἡ Βασιλεύουσα εἶχε πειὰ πέσει στὰ χέρια τῶν Τούρκων τὴν 29 Μαΐου τοῦ 1453 ποὺ ἦταν ἡμέρα Τρίτη. Ὁ στεναγμός της βαρὺς ἁπλώθηκε παντοῦ. Τρεῖς ὁλόκληρες μέρες εἶχε παραδοθεῖ στὸν σπαραγμό, τὴν λεηλασίαν, τὴν σφαγή, τὸ αἷμα... Δίνεται ὅμως τώρα διαταγὴ νὰ κοπάσῃ ἡ θύελλα. Πολλοὶ πρόφθασαν κι' ἔφυγαν. Ὁ σουλτάνος Μεχμὲτ βλέπει πῶς δίχως πληθυσμὸ στὴν Πόλι τὰ σχέδιά του δὲν μποροῦν νὰ ἐπιτύχουν. Ὑπάρχει ὅμως τρόπος νὰ ξαναφέρῃ τὸ σφρῖγος ἐκεῖ ποὺ ἔπεσε ἡ ἐρήμωσι. Εἰδοποιεῖ λοιπὸν τοὺς χριστιανούς, πῶς εἶναι ἐλεύθεροι νὰ ἐξασκοῦν τὰ τῆς λατρείας τους. Τοὺς δίνει μάλιστα καὶ ἄδεια νὰ ἐκλέξουν καὶ Πατριάρχη, μὲ τὴν ὑπόσχεσι νὰ ἐπικυρώσῃ τὴν ἐκλογὴ καὶ νὰ δώσῃ στὸν νέο Πατριάρχη ὅλα τὰ προνόμια τῶν προκατόχων του. Τὴν ἄνοιξι τοῦ 1454, κι' ὄχι ἀμέσως ὅπως θέλουν μερικοὶ ἱστορικοί, οἱ Βυζαντινοὶ παρὰ τὴν ἄρνησι τοῦ Γενναδίου, ποὺ βρισκόταν στὴν Ἀδριανούπολι ἢ κάπου ἐκεῖ κοντά, τὸν ἐκλέγουν. Ὁ σουλτάνος τότε τὸν καλεῖ εἰς τὰ ἀνάκτορα. Τοῦ ἀποδίδει μεγάλες τιμές. Τοῦ προσφέρει μὲ τὰ ἴδια του τὰ χέρια ποιμαντικὴ ῥάβδο ἀσημένια καὶ «τιμαλφῆ» καθὼς καὶ χρυσᾶ νομίσματα λέγοντας: «Πατριάρχευε ἐν εἰρήνῃ καὶ ἔχε τὴν φιλίαν ἡμῶν ἐν οἷς ἂν χρήζοις καὶ ἐθέλοις ἔχων πάντα τὰ προνόμια τῶν προκατόχων σου». Κατόπιν τὸν ἐπιβιβάζει σὲ λαμπρὸ λευκὸ ἄλογο στολισμένο καὶ τὸν ἀποστέλλει μὲ πλουσία συνοδεία στὸν Ναὸ τῶν Ἁγίων Ἀποστόλων, τὸν ὁποῖον καὶ τοῦ ἐδώρισε. «Ἔδωκε δὲ καὶ προστάγματα ἔγγραφα εἰς τὸν Πατριάρχην ὑπογεγραμμένα μετ' ἐξουσίας βασιλικῆς, ἵνα μηδεὶς αὐτὸν ἐνοχλήσῃ καὶ ἀντιτείνῃ, νὰ εἶναι ἀφορολόγητος αὐτὸς καὶ οἱ μετ' αὐτὸν Πατριάρχαι εἰς τὸν αἰῶνα καὶ ὁμοίως πάντες οἱ ὑποτεταγμένοι αὐτῷ ἀρχιερεῖς». Ἀλλοίμονο ὅμως πόσο ὅλα αὐτὰ ἀνετράπησαν μὲ τὸ πέρασμα τοῦ χρόνου ἀπὸ τοὺς διαδόχους του. Σὰν μελετήσῃ κανεὶς τὰ κατωπινὰ χρόνια καὶ δῇ τὰ δεινοπαθήματα τῆς Ἐκκλησίας μας θὰ φρίξῃ καὶ θὰ πονέσῃ.

Ἐπειδὴ ὅμως γύρω στὸν ναὸ τῶν Ἁγίων Ἀποστόλων δὲν ὑπῆρχαν χριστιανοί, ἴσως ὅμως καὶ γιὰ ἄλλους λόγους, ὁ Γεννάδιος ζήτησε ὕστερα ἀπὸ λίγο τὸν Ναὸ τῆς Παμμακαρίστου γιὰ Πατριαρχεῖό του καὶ τὸ ἐπέτυχε. Ὁ Μαλαξὸς περιγράφει μὲ τὰ ἀκόλουθα λόγια τὸ ἱστορικὸ αὐτό: «Εὐρῆκεν ἀπ' ἐκεῖ καὶ ἀφῆκε τὸν ναὸν ἐκεῖνον σφαλισμένον καὶ ὑπῆγεν εἰς τὸν σουλτάνον καὶ ἀνέφερε τὰ γινόμενα καὶ ἐζήτησεν αὐτοῦ νὰ τοῦ δώσῃ τὴν μονὴν τῆς Παμμακαρίστου νὰ τὴν ἐκάμῃ Πατριαρχεῖον καὶ ὁ σουλτάνος ὡς ἤκουσε τοῦτο τῆς ὥρας ἔδωκεν αὐτὸν ὁρισμὸν κ.λ.π.».

Ἂν καὶ μερικοὶ ἀναφέρουν μίαν Πατριαρχείαν τοῦ Γενναδίου στὴν πραγματικότητα τρεῖς φορὲς ἐπατριάρχευσεν ὁ Σχολάριος. Καὶ σ' ὅλες ὕστερα ἀπὸ θερμὲς παρακλήσεις κληρικῶν καὶ λαϊκῶν, ποὺ στὸ πρόσωπό του ἔβλεπαν τὸν ἄξιο ἀρχηγό. Αἱ ἀντιδράσεις ὅμως ἦσαν πολλὲς καὶ δύσκολες. Τὸν ἐπίκραναν κατηγορῶντάς τον ὡς νεωτεριστὴ καὶ ἐλευθεριάζοντα, γιατὶ ἀλήθεια τίποτε ἄλλο δὲν μποροῦσαν νὰ βροῦν γιὰ νὰ κηλιδώσουν τὸ μεγα-

λεῖό του. Πόσο χαμηλὰ κάποτε τὰ πάθη κατεβάζουν τὸν ἄνθρωπο. Ὁ ἴδιος ὅμως τὸ θεωροῦσε λύτρωσι ἀπὸ δεσμὰ κάθε φορὰ ποὺ ἔδινε τὴν παραίτησί του. Καὶ ἀληθινά, ἂν σκεφθῇ κανεὶς τί συνθῆκες τυραννικὲς ἐπικρατοῦσαν τότε στὴν ψυχὴ τοῦ Βυζαντινοῦ λαοῦ στὲς τραγικὲς αὐτὲς μέρες καὶ πῶς αὐτὸς ὁ ὑπερήφανος λαὸς κάπου προσπαθοῦσε νὰ ρίξῃ τὸ βαρὺ ἄλγος τῆς ταπεινώσεως, θὰ δικαιολογήσῃ τὸν πονεμένο Πατριάρχη γιὰ τὸ πῶς μιλοῦσε καὶ πῶς σκεπτότανε. Μὲ τὰ συγγράμματά του πολέμησε ὁ ἔξοχος αὐτὸς ἀρχηγὸς τῆς Ἐκκλησίας κάθε ἐπιβουλὴ κακοδοξίας καὶ τῆς Ρώμης. Ἀπέθανε περίπου τὸ 1472 στὴν μονὴ τοῦ Τιμίου Προδρόμου κοντὰ στὰς Σέρρας. Ἐκεῖ στὸν δεύτερο ἐσωνάρθηκα ὑπάρχει ὁ τάφος του μὲ τὴν λάρνακα ποὺ φέρει τὸ τίμιο σῶμά του. Ἐκεῖ κοιμᾶται τὸν ἥσυχο ὕπνο του μέσα στὸν ἀντίλαλο τῆς ὀρθρινῆς προσευχῆς καὶ τοῦ δειλινοῦ τὴν ἑσπερινὴ λατρεία. Περνῶντας οἱ προσκυνηταὶ ἀπὸ μπροστά του ἀποθέτουν ἕνα φίλημα εὐλαβείας ποὺ τοὺς φέρνει μέσα στὴν αἰωνιότητα τῆς πίστεώς μας καὶ στοὺς ἐκκλησιαστικοὺς ἡρωϊσμοὺς τοῦ παρελθόντος. Καὶ μιὰ ἐπιγραφὴ ἐπάνω στὴν ἐπιτύμβια πλάκα γι' αὐτὸν ποὺ τὸν ὀνομάζει «κλέος εὐρύ» ἔρχεται σὰν ἐπωδὸς στὴν ἱστορία τοῦ Γενναδίου τοῦ Πατριάρχου ποὺ ἀγωνίσθηκε καὶ πέθανε γιὰ τὴν Ὀρθοδοξία.

† Ὁ Τροπαίου Πολύευκτος

Ο ΑΠΟΣΤΟΛΟΣ ΠΑΥΛΟΣ

(Συνέχεια ἐκ τῆς σελ. 156)

τητι...» (Β. Κορινθ. ΙΙ.). Καὶ ἐν τῷ μέσῳ ὅλων τότων τῶν κινδύνων, μίαν μόνον εἶχε σκέψιν καθ' ἡμέραν, «τὴν μέριμναν πασῶν τῶν Ἐκκλησιῶν». «Καὶ γὰρ ὥσπερ τὴν οἰκουμένην ἅπασαν γεννήσας αὐτὸς —λέγει ὁ Ἱερὸς Χρυσόστομος—οὕτως ἐθορυβεῖτο, οὕτως ἔτρεχε, οὕτω πάντας ἐσπούδαζεν εἰσαγαγεῖν εἰς τὴν βασιλείαν, θεραπεύων, παρακαλῶν, ὑπισχνούμενος, εὐχόμενος, ἱκετεύων, τοὺς δαίμονας φοβῶν, τοὺς διαφθείροντας ἐλαύνων, διὰ παρουσίας, διὰ γραμμάτων, διὰ ῥημάτων, διὰ πραγμάτων, διὰ μαθητῶν, δι' ἑαυτοῦ, τοὺς πίπτονας ἀνορθῶν, τοὺς ἑστῶτας στηρίζων, διεγείρων τοὺς χαμαὶ κειμένους, θεραπεύων τοὺς συντετριμμένους, ἀλείφων ραθυμοῦντας, φοβερὸν ἐκβοῶν ἐπὶ τοὺς ἐχθρούς, δριμὺ βλέπων ἐπὶ τοὺς πολεμίους· καθάπερ τις στρατηγὸς ἢ ἄριστος ἰατρός, αὐτὸς σκευοφόρος, αὐτὸς ὑπασπιστής, αὐτὸς ὑπερασπιστής, αὐτὸς τὰ πάντα γενόμενος τῷ στρατοπέδῳ».

Ὁ Ἀπόστολος Παῦλος ὀνομάζεται καὶ θεωρεῖται ὡς ὁ δεύτερος, μετὰ τὸν Ἰησοῦν Χριστόν, ἱδρυτὴς τῆς Χριστιανικῆς Θρησκείας. Ἦτο ὄντως σκεῦος ἐκλογῆς. Αὐτὸς μετεφύτευσε τὴν Χριστιανικὴν Θρησκείαν εἰς τὸν κόσμον τὸν Ἑλληνορρωμαϊκὸν καὶ μεταξὺ αὐτοῦ πασίγνωστον αὐτὴν κατέστησε. Πρὸ τῆς ἐπιστροφῆς τοῦ Παύλου, ἡ Χριστιανικὴ Θρησκεία ἦτο περιωρισμένη εἰς μίαν γωνίαν τοῦ κόσμου, ἄγνωστος σχεδόν. Ὅταν ἀπέθνησκεν ὁ Παῦλος, ὁ Χριστιανισμὸς ἦτο γνωστότατος καθ' ὅλην τὴν κοσμοκράτειραν Ρωμαϊκὴν αὐτοκρατορίαν. Ἀλλ' ὁ Ἀπόστολος Παῦλος ἔδωκεν εἰς τὴν Χριστιανικὴν Θρησκείαν καὶ τὴν ἀτομικότητα καὶ ἀνεξαρτησίαν καὶ αὐτοτέλειαν αὐτῆς. Πρὸ τῆς ἐπιστροφῆς τοῦ Παύλου, ὁ Χριστιανισμὸς ἐθεωρεῖτο αἵρεσις καὶ παραφυὰς τοῦ Ἰουδαϊσμοῦ. Ὁ Παῦλος, διὰ τῆς χαλυβδίνης θεληματικότητός του, διὰ τῆς ἀκατασχέτου καὶ ἀκαταβλήτου πίστεώς του, διὰ τῆς πυρπολούσης ὅλην του τὴν ὕπαρξιν ἀγάπης τοῦ Χριστοῦ, ἀνέτρεψε δεισιδαιμονίας καὶ προλήψεις Ἰουδαϊκάς, αἵτινες περιέσφυγγον τὴν διάνοιαν καὶ τὴν καρδίαν καὶ αὐτῶν τῶν πρώτων μαθητῶν τοῦ Ἰησοῦ Χριστοῦ, καὶ παρουσίασε τὸν Χριστιανισμὸν μὲ ὅλην τὴν ἔκπαγλον ὡραιότητά του, ὡς νύμφην οὐράνιον πρὸς πάσας τὰς διευθύνσεις ἀκτινοβολοῦσαν τὸ φῶς καὶ τὴν θερμότητα τῆς ἐν Χριστῷ ζωῆς καὶ μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἤ τι τῶν τοιούτων.

Αὐτὸς ὁ Χριστοφόρος καὶ Θεοφόρος ὅσον οὐδεὶς ἐπὶ τῆς γῆς, εἰσέδυσεν εἰς τὰ βάθη τῆς ἀγάπης τοῦ Χριστοῦ, καὶ ἠσθάνθη, ὅσον οὐδεὶς ἐπὶ τῆς γῆς, τὴν ἀγάπην ταύτην τοῦ Χριστοῦ, διεισδύουσαν αὐτὸν ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν καὶ ἡρμήνευσε κατὰ τοιοῦτον τρόπον τὴν προσωπικότητα τοῦ Θεανθρώπου Ἰησοῦ Χριστοῦ, ὥστε πᾶς τις γνωρίζων τὸν Ἰησοῦν Χριστὸν διὰ τῶν ἐπιστολῶν τοῦ Παύλου, καὶ αἰσθανόμενος τὸν Ἰησοῦν Χριστόν, ὅπως ἐκεῖνος τὸν ἠσθάνθη ἀλλὰ καὶ παραδιδόμενος εἰς τὸν Ἰησοῦν Χριστόν, ὅπως ὁ Παῦλος παρεδόθη, νὰ ἐπαναλαμβάνῃ μετὰ τοῦ Ἀποστόλου Παύλου καὶ ὑπὸ τὰς δυσμενεστέρας συνθήκας καὶ περιστάσεις τῆς ζωῆς του: «οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν...». Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τὶς καθ' ἡμῶν; Ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσηται;...Τὶς ἡμᾶς χωρίσῃ ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα;...ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.» (Ρωμ. 8.31,32,35,37.).

ΕΚΛΑΪΚΕΥΜΕΝΑ ΔΟΓΜΑΤΙΚΑ ΘΕΜΑΤΑ
ΤΗΣ ΑΝΑΤΟΛΙΚΗΣ ΟΡΘΟΔΟΞΟΥ ΕΚΚΛΗΣΙΑΣ
ΠΡΟΛΟΓΟΣ

Η ΣΕΛΙΣ αὐτη, ποὺ ἐγκαινιάζεται σήμερον, ἀποβλέπει εἰς ἕνα σαφῆ καὶ συγκεκριμένον σκοπόν: Νὰ πληροφορήσῃ ἐκείνους ἐκ τῶν ἀναγνωστῶν τοῦ «Ὀρθοδόξου Παρατηρητοῦ», οἱ ὁποῖοι οὔτε θεολογικὴν μόρφωσιν ἔχουν, ἀλλ' οὔτε καὶ τὸν ἀπαιτούμενον χρόνον διὰ νὰ μελετήσουν τὰς πηγὰς τῶν δογματικῶν ἀληθειῶν τοῦ Χριστιανισμοῦ, ἢ τὰ βιβλία «Δογματικῆς» διδασκαλίας τῆς Ὀρθοδόξου Ἐκκλησίας, καὶ νὰ παράσχῃ εἰς αὐτοὺς σ υ ν τ ό μ ο υ ς κ α ὶ ἀ κ ρ ι β ε ῖ ς, καὶ κατὰ τὸ δυνατὸν ἐκλαϊκευμένας πληροφορίας περὶ τῆς Δογματικῆς διδασκαλίας τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας. Δι' αὐτὸ καὶ θὰ χρησιμοποιήσωμεν γλῶσσαν ἁπλῆν καὶ εὔληπτον, ὅσον ἐπιτρέπει τὸ θέμα, χωρὶς νὰ ἀποπειραθῶμεν καμμίαν μετάφρασιν τῶν ὅρων ἢ καὶ τροποποίησιν τῶν καθιερωμένων δογματικῶν ἐκφράσεων, διὰ τῶν ὁποίων διετυπώθησαν τὰ Δόγματα ὑπὸ τῶν Ἁγίων Πατέρων τῆς Ἐκκλησίας καὶ τῶν Οἰκουμενικῶν Συνόδων. Ἐὰν προσέτι λάβωμεν ὑπ' ὄψιν ὅτι ἡ ἀπ' εὐθείας μελέτη τῶν δογματικῶν ἀληθειῶν καὶ ἡ ἄντλησις ἀπὸ τὰς πηγὰς προϋποθέτει γνῶσιν ἀκόμη καὶ τῶν φιλοσοφικῶν συστημάτων τοῦ Πλάτωνος καὶ τοῦ Ἀριστοτέλους, διὰ τῶν ὁποίων οἱ Πατέρες τῆς Ἐκκλησίας ἐθεολόγησαν, θὰ συμπεράνωμεν, ὅτι, ἀπὸ μίαν ἁπλῆν, ἐκλαϊκευμένην σύντομον, εὔληπτον πλὴν ἀκριβῆ ἀνάπτυξιν τῶν Δογματικῶν ἀληθειῶν τῆς Ὀρθοδόξου Ἐκκλησίας, πολλὴ ὠφέλεια ἠμπορεῖ νὰ προκύψῃ.

ΟΡΙΣΜΟΣ ΤΗΣ ΔΟΓΜΑΤΙΚΗΣ

Ὁ ὅρος «Δογματικὴ» παράγεται ἐκ τοῦ οὐσιαστικοῦ «δόγμα» καὶ αὐτὸ πάλιν παράγεται ἀπὸ τὸ ρῆμα «δοκῶ», ποὺ σημαίνει: νομίζω, πιστεύω, ἔχω τὴν πεποίθησιν. «Δόγμα» σημαίνει: δοξασίαν, γνώμην, διαταγήν, νόμον, θεωρητικὴν καὶ φιλοσοφικὴν ἀρχήν, ἀλήθειαν ἀδιαμφισβήτητον, ἐδῶ δὲ ὑπερφυσικὴν ἀλήθειαν, ἀποκαλυφθεῖσαν ὑπὸ τοῦ Ἁγίου Πνεύματος.

Ἡ Δογματικὴ εἶναι ἓν ἐκ τῶν σπουδαιοτέρων μαθημάτων τοῦ συστηματικοῦ κλάδου τῆς Θεολογίας, ὁρίζεται δὲ ὡς «ἐπιστημονικὴ ἔκθεσις τῆς περὶ πίστεως Χριστιανικῆς διδασκαλίας». Καὶ ἐφ' ὅσον μὲν ἡ Ἐκκλησία ἦτο ἀδιαίρετος, ἑνιαία καὶ ἀδιαίρετος ἦτο καὶ ἡ Δογματικὴ διδασκαλία της. Ἀφ' ὅτου ὅμως ἡ Παπικὴ ἢ Δυτικὴ Ἐκκλησία ἀπεσχίσθη (1054) τοῦ σώματος τῆς «Μιᾶς, Ἁγίας, Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας»,—καὶ αὐθαιρέτως καὶ ἀνακριβῶς ὠνόμασεν ἑαυτὴν «Καθολικήν»—ἐτροποποίησεν ὄχι ὀλίγα ἀπὸ τὰ δόγματα καὶ προσέθεσε νέα στοιχεῖα δογματικά, ἀνύπαρκτα πρίν, ἡ Δογματικὴ τῆς Δυτικῆς Ἐκκλησίας διαφέρει οὐσιωδῶς ἀπὸ τὴν Δογματικὴν τῆς Ἀρχαίας Ἀδιαιρέτου Ἐκκλησίας, συνέχεια τῆς ὁποίας εἶναι μόνον ἡ Ὀρθόδοξος Ἐκκλησία. Ἀκόμη περισσότερον ἀπεμακρύνθη ἀπὸ αὐτὴν ἡ Προτεσταντικὴ Ἐκκλησία—ἐν γένει—διότι παραδέχεται ὡς πηγὴν τῆς Δογματικῆς μόνον τὸ ἓν μέρος τῆς Θείας Ἀποκαλύψεως, τὴν Ἁγίαν Γραφήν, καὶ ἀπορρίπτει τὴν Ἱερὰν Παράδοσιν.

Ἐδῶ θὰ μᾶς ἀπασχολήσῃ μόνον ἡ ὀρθὴ δογματικὴ διδασκαλία τοῦ Χριστιανισμοῦ, ἤτοι ἡ Δογματική, τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας, ἡ ὁποία εἶναι: «ἡ ἐπιστημονικὴ ἔκθεσις τῶν ἀληθειῶν τῆς Χριστιανικῆς διδασκαλίας, αἱ ὁποῖαι περιέχονται εἰς τὴν Ἁγίαν Γραφὴν καὶ τὴν Ἱερὰν Παράδοσιν, καὶ διετυπώθησαν ὑπὸ τῆς Ἐκκλησίας». Θὰ σημειώνωνται ὅμως καὶ αἱ δογματικαὶ διαφοραὶ τῶν ἄλλων Ἐκκλησιῶν.

Ἀπὸ τὰς δύο μορφὰς τῆς Θείας Ἀποκαλύψεως, τὴν γραπτὴν καὶ τὴν ἄγραφον, ἡ γραπτή, ἤτοι ἡ Ἁγία Γραφὴ διαιρεῖται εἰς δύο μέρη: τὴν Παλαιὰν Διαθήκην, ἔχουσαν 49 Βιβλία, καὶ τὴν Καινὴν Διαθήκην, ἔχουσαν 27 Βιβλία. Ἱερὰ Παράδοσις εἶναι ἡ προφορικὴ διδασκαλία τοῦ Χριστοῦ καὶ τῶν Ἀποστόλων, ἡ ὁποία διεφυλάχθη ἀλώβητος ἀπὸ γενεᾶς εἰς γενεὰν ὑπὸ τῆς Ἐκκλησίας. Εἶναι δὲ ἐξ ἴσου σημαντικὴ καὶ ἰσόκυρος μὲ τὴν Ἁγίαν Γραφὴν ἡ Ἱ. Παράδοσις, καὶ δι' ἄλλους λόγους, καὶ διότι: α) ἡ ἰδία Ἁγία Γραφὴ μαρτυρεῖ ὅτι δὲν ἐγράφησαν ὅλα τὰ θεῖα λόγια καὶ ἔργα τοῦ Χριστοῦ καὶ τῶν Ἀποστόλων, καὶ β) διότι χωρὶς τὴν Ἱερὰν Παράδοσιν δὲν θὰ εἴχομεν ἀλώβητον καὶ γνησίαν εἰς ὅλα τὰ βιβλία τὴν Ἁγίαν Γραφήν, τὴν ὁποίαν ἡ Ἱ. Παράδοσις τῆς Ἐκκλησίας περισυνέλεξε, ἀπήλλαξεν ἀπὸ τὰ μὴ γνήσια βιβλία καὶ διεφύλαξε γνησίαν καὶ ἀλώβητον.

Η ΘΕΟΠΝΕΥΣΤΙΑ ΤΗΣ ΑΓΙΑΣ ΓΡΑΦΗΣ

Εἴπομεν ὅτι τὸ δόγμα εἶναι θεόπνευστος ἀλήθεια. Τί εἶναι ὅμως ἡ θεοπνευστία, κατὰ τὴν Ὀρθόδοξον ἄποψιν; 1ον) Δὲν εἶναι μηχανικὴ ἢ ρηματικὴ ἢ κατὰ γράμμα θεία ἔμπνευσις. Διότι ἕκαστος ἱερὸς συγγραφεὺς δὲν μετεβλήθη τρόπον τινα, εἰς ἠχητικὸν ὄργανον τοῦ Ἁγίου Πνεύματος, ἀλλὰ διετήρησε καὶ τὸν προσωπικόν του χαρακτῆρα καὶ τὰ φραστικὰ αὐτοῦ χαρακτηριστικά, ἀπὸ τὰ ὁποῖα προκύπτει καὶ ἡ διαφορὰ μεταξὺ τῶν διαφόρων λ.χ. Ἱ. Εὐαγγελιστῶν εἰς τὴν περιγραφὴν τοῦ ἰδίου γεγονότος. 2ον) Ἡ Θεοπνευστία δὲν εἶναι φυσικὴ καὶ ἠθικὴ ἁπλῶς. Δὲν ἔχουν δηλαδὴ ἁπλῶς οἱ Ἱεροὶ συγγραφεῖς εἰς μεγαλειτέραν κλίμακα καὶ εἰς ἀνώτερον

ΕΚΛΑΪΚΕΥΜΕΝΗ ΕΙΣΑΓΩΓΗ ΕΙΣ ΤΑΣ ΑΓΙΑΣ ΓΡΑΦΑΣ

Ὑπὸ Ἀρχιμ. Γερασίμου Παπαδοπούλου,
Καθηγητοῦ τῆς Θεολ. Σχολῆς Brookline, Mass.

Ὁ «ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ», ἐν τῇ προσπαθείᾳ αὐτοῦ ὅπως ἐξυπηρετήσῃ πληρέστερον καὶ πρακτικώτερον τὸ ἀναγνωστικόν του κοινόν, ἐγκαινιάζει ἀπὸ σήμερον εἰδικὴν σελίδα «ΕΚΛΑΪΚΕΥΜΕΝΗΣ ΕΙΣΑΓΩΓΗΣ ΕΙΣ ΤΑΣ ΑΓΙΑΣ ΓΡΑΦΑΣ». Εἰς τὴν σελίδα αὐτὴν ἀναπτύσσεται τὸ σπουδαιότατον αὐτὸ θέμα, ἀπὸ τὸν Παοσιολ. Ἀρχιμ. κ. Γεράσιμον Παπαδόπουλον, Καθηγητὴν τῆς Θεολογικῆς μας Σχολῆς τοῦ Τιμίου Σταυροῦ Μπρουκλάϊν, κατὰ τρόπον ἐκλαϊκευμένον ἀλλὰ καὶ θεολογικῶς ἐπιστημονικόν, διδακτικὸν καὶ ἐπαγωγόν. Εἴμεθα βέβαιοι, ὅτι καὶ ἀπὸ τὴν σελίδα αὐτὴν πολὺ θὰ ὠφεληθοῦν οἱ ἀναγνῶσται τοῦ «Ὀρθοδόξου Παρατηρητοῦ», διότι ἔχει βασικὴν καὶ θεμελιώδη σημασίαν διὰ τὴν ἐν Χριστῷ ζωήν μας ἡ γνῶσις τῆς Ἁγίας Γραφῆς.

ΚΑΤΑ τὴν Ὀρθόδοξον διδασκαλίαν, αἱ πηγαὶ τῆς Χριστιανικῆς Ἀληθείας εἶναι δύο: ἡ Ἁγία Γραφὴ καὶ ἡ Ἱερὰ Παράδοσις. Ἀπὸ τὴν Ἱ. Παράδοσιν διδασκόμεθα πῶς οἱ Πατέρες μας ἔζησαν τὴν Χριστιανικὴν Πίστιν διὰ μέσου τῶν αἰώνων καὶ ἐδημιούργησαν τὸν Ἑλληνοχριστιανικὸν πολιτισμόν, ὅστις μέχρι σήμερον φωτίζει τὴν ζωὴν τῶν πολιτισμένων λαῶν.

Ἡ Ἁγία Γραφὴ εἶναι μία σειρὰ ὁλόκληρος θεόπνευστων βιβλίων. Μέσα εἰς τὰ βιβλία αὐτὰ ὁ πιστὸς βλέπει πῶς ὁ Θεὸς πραγματοποιεῖ τὸ ἔργον τῆς σωτηρίας τῆς ἀνθρωπότητος καὶ πῶς δι' ὡρισμένων ἀνδρῶν τῆς ἱστορίας ἀποκαλύπτει εἰς ἡμᾶς τὸ αἰώνιον σχέδιον Αὐτοῦ περὶ τῆς σωτηρίας ταύτης.

Τὴν Ἁγίαν Γραφὴν διαιροῦμεν εἰς δύο μέρη: τὴν Παλαιὰν Διαθήκην καὶ τὴν Καινὴν Διαθήκην. Ἡ Παλαιὰ Διαθήκη περιέχει 49 βιβλία καὶ ἡ Καινὴ Διαθήκη 27 βιβλία. Καλοῦμεν δὲ τὴν Ἁγίαν Γραφὴν Διαθήκην, διότι ἐν αὐτῇ ἔχομεν τὴν συμφωνίαν, τὴν ὁποίαν ἔκαμεν ὁ Θεὸς μὲ τὸν ἄνθρωπον. Κατὰ τὴν συμφωνίαν αὐτὴν ὁ Θεὸς ὑπόσχεται νὰ δωρήσῃ εἰς τὸν ἄνθρωπον τὰ ἀγαθὰ τοῦ κόσμου τούτου καὶ αἰώνιον ζωὴν καὶ μακαριότητα, ὁ δὲ ἄνθρωπος ἁπλῶς ὑπόσχεται νὰ δεχθῇ τὴν θείαν αὐτὴν δωρεὰν καὶ νὰ τηρήσῃ τὸ θέλημα τοῦ Θεοῦ.

Ἡ Παλαιὰ Διαθήκη συνδέεται στενῶς μὲ τὴν ἱστορίαν τοῦ Ἰουδαϊκοῦ λαοῦ. Περιέχει τὴν Διαθήκην τοῦ Θεοῦ πρὸς τὸν ἐκλεκτὸν Αὐτοῦ Λαόν, τὸν Ἰσραήλ, καὶ ἀναφέρεται εἰς γεγονότα ποὺ ἔλαβον χώραν πρὸ Χριστοῦ. Ἐκεῖ σώζεται ἡ παναρχαία πίστις περὶ τῆς δημιουργίας τοῦ κόσμου καὶ τοῦ ἀνθρώπου ὑπὸ τοῦ Θεοῦ: Πῶς ὁ ἄνθρωπος διὰ τῆς παρακοῆς ἔχασε τὸν Παράδεισον, τοὐτέστι τὴν φυσικήν του σχέσιν καὶ ἐπικοινωνίαν πρὸς τὸν Θεόν, ἀλλὰ καὶ πρὸς τὴν φύσιν. Πῶς ἔχασε τὴν εἰρήνην, τὴν εὐτυχίαν καὶ τὴν ζωήν, διότι ζωὴν ἔχει κανεὶς μόνον ὅταν εἶναι ἡνωμένος μὲ τὸν Θεόν του.

Εἰς τὴν αὐτὴν Παλαιὰν Διαθήκην βλέπομεν καὶ τὴν ἀγάπην τοῦ Θεοῦ πρὸς τὸν ἄνθρωπον. Πῶς ὁ Θεὸς μὲ πατρικὴν ἀγάπην παρακολουθεῖ τὸν ἐκπεσόντα καὶ ἀδύνατον ἄνθρωπον. Διὰ τῶν μεγάλων ἀνδρῶν: Νῶε, Ἀβραάμ, Μωϋσέως καὶ τῶν ἄλλων Προφητῶν καλεῖ πάντοτε τὸν ἄνθρωπον εἰς μετάνοιαν καὶ ζητεῖ νὰ ὁδηγήσῃ αὐτὸν πάλιν πλησίον Του, διὰ νὰ τὸν σώσῃ. Τὸ ἔργον αὐτὸ τῆς Θείας ἀγάπης ἐτελειώθη διὰ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ. Ἐκεῖ ἐκορυφώθη ἡ Θεία ἀγάπη καὶ ἐτελειώθη ἡ Θεία Ἀποκάλυψις διὰ τὴν σωτηρίαν τῆς ἀνθρωπότητος. Ἐν Χριστῷ ἐγένετο ἡ Καινή, ἡ Νέα, Διαθήκη μεταξὺ Θεοῦ καὶ ἀνθρώπων. Ὄχι μόνον ὁ Ἰσραήλ, ἀλλ' ὁλόκληρος ἡ ἀνθρωπότης καλεῖται νὰ συμφιλιωθῇ καὶ ἐπικοινωνήσῃ μὲ τὸν Θεόν. Τὸ κυριώτερον, ποὺ ἔχει νὰ προσφέρῃ ὁ ἄνθρωπος, εἶναι νὰ πιστεύσῃ εἰς τὸν Χριστὸν ὡς Σωτῆρά του (Πρβλ. Ἰωάννου 3,16. Β' Κορ. 5,18—21, Ρωμ. 3.21—26).

Οὕτω, ὁλόκληρος ἡ ἱστορία τῆς ἀνθρωπότητος χωρίζεται εἰς δύο περιόδους. Τὴν περίοδον πρὸ Χριστοῦ καὶ τὴν περίοδον ἐν Χριστῷ. Ὅλα τὰ πρὸ Χριστοῦ ὡδήγουν πρὸς τὸν Χριστόν. Πολὺ ὡραῖα ὁ Ἀπόστολος Παῦλος βλέπει τὴν ὅλην Παλαιὰν Διαθήκην ὡς ἕνα παιδαγωγὸν εἰς Χριστόν. Ἡ Π. Διαθήκη ἀποτελεῖ τὴν παιδικὴν ἡλικίαν τῆς Θείας Ἀποκαλύψεως, τὴν περίοδον τῶν ὑποσχέσεων καὶ ἐπαγγελιῶν καὶ τῆς παιδαγωγίας τῆς ἀνθρωπότητος διὰ νὰ δεχθῇ ἐν καιρῷ τὸν Σωτῆρα Χριστόν. Ἡ δέ Καινὴ Διαθήκη εἶναι ἡ τελεία ἐν Χριστῷ γενομένη Ἀποκάλυψις, εἶναι ἡ ἐκπλήρωσις ὅλων τῶν ἐπαγγελιῶν καὶ ἐλπίδων τῆς Παλαιᾶς Διαθήκης (Πρβλ. Ἰω'αν. 1,17, Κολ. 4,4. Ρωμ. 10,4).

βαθμὸν τὸν ἀπὸ Θεοῦ φωτισμόν, τὸν ὁποῖον ἔχει κάθε Χριστιανός, διότι παραδεχόμενοι τοῦτο θὰ ὑπεβιβάζομεν τὸν Θεῖον χαρακτῆρα τῆς Ἁγίας Γραφῆς. Ἀλλὰ 3ον) ἡ Θεοπνευστία εἶναι ὑπερφυσική, ἡ δυναμικὴ καὶ κατ' ἔννοιαν, οὐχὶ δὲ κατὰ γράμμα. Οὔτε, πάλιν, ἡ Θεοπνευστία περιορίζεται εἰς τὰ ἀπαραίτητα πρὸς σωτηρίαν χωρία τῆς Ἁγίας Γραφῆς, διότι δὲν ὑπάρχει κριτήριον, διὰ νὰ διακρίνῃ κανεὶς ποῖα εἶναι τὰ ἀπαραίτητα καὶ ποῖα τὰ μὴ ἀπαραίτητα διὰ τὴν σωτηρίαν. Ἡ συνείδησις τῆς Ὀρθοδόξου Ἐκκλησίας περὶ τῆς Θεοπνευστίας εἶναι ὅτι ὁ Θεὸς ἢ τὸ Ἅγιον Πνεῦμα εἶναι τὸ λαλοῦν ἐν τῇ Ἁγίᾳ Γραφῇ, ἐν τῇ ὁποίᾳ δὲν ὑπάρχει καμμία πλάνη ἢ ἀντίφασις.

A Guide For The Christian Of The Greek Orthodox Church In America - III

BY HIS EMINENCE, ARCHBISHOP MICHAEL

The first two installments of this treatise, written by Archbishop Michael and translated by Mrs. Artemis Emmanuel, of the Faculty of St. Basil's Academy, appeared in the April and May issues of the "Orthodox Observer" and included the Introduction, "Holy Clergy and Vestments" and the first of the "Holy Sacraments", Baptism.

The text now continues with the second and third of the "Holy Sacraments", namely Christmation and Holy Eucharist:

THE HOLY SACRAMENTS: (continued)

2. The Sacrament of Christmation:

Every Orthodox who is baptized is also anointed, because in the Orthodox Church the two sacraments of Baptism and Christmation are co-existent; that is, they are performed at one and the same time. In the Roman Catholic and Anglican Churches (including the Episcopalian) Confirmation is not performed immediately after the Baptism, but only when the individual has reached adolescence. In these Churches, Holy Communion is given at the time of the Confirmation.

On the other hand, the belief of the Orthodox Church is as follows: Since the infant is baptized without understanding the meaning of Baptism, he should also be anointed and receive Holy Communion at the same time. For if a child should not receive Christmation because of his young age and incapacity to understand the meaning of the Sacrament of Christmation, then for the same reason he should not be baptized. Since he is baptized, then it follows logically that he should also be anointed and receive Holy Communion, which is precisely the pratctice of the Orthodox Church.

The Sacrament of Christmation is also utilized by Orthodoxy when our Church accepts a Christian of another faith who has been baptized in the name of the Holy Trinity.

The Holy Chrism with which the Sacrament of Christmation is performed is also employed by the Orthodox Church for the consecration of new churches. The Bishop who performs the consecration anoints the Altar, as well as various parts of the church with Holy Chrism.

The Holy Chrism, with which the Sacrament of Christmation is performed, is prepared every fourth year at the Ecumenical Patriarchate, whence The Orthodox Church of America receives it.

3. The Sacrament of Holy Eucharist:

The Holy Eucharist is the greatest and most important sacrament after Baptism. This may be explained by considering that whereas in the other Sacraments, Holy Grace is transmitted to the Christians, at the Holy Eucharist we partake, commune with and receive our Very Saviour and Lord, Who was born in Bethlehem, lived as perfect man on earth for thirty-three years, suffered death on the cross, and rose from the dead, on the third day, in Jerusalem.

For these reasons we must be especially prepared when we go to receive Holy Communion. As Paul the Apostle says: "But let a man examine himself and so let him eat of (that) bread, and drink of (that) cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Corinthians XI, 28-29).

The faithful prepare himself to receive our Saviour by fasting and by prayer, which are inter-related and supplement each other. By their observance the Christian purifies his inner self, confronts and rejects sin and maintains himself pure from every infection of flesh and spirit. It was through fasting and praying for forty days and nights that our Savior prepared Himself and faced victoriously as a perfect man the great three temptations in the desert.

What do we mean by fasting? We mean temperance, self-control, abstinence from certain foods, and from corrupting passions. We must fast, that is, we must abstain from eating those foods which are forbidden by the Church. Rich foods stimulate man's passions and do not allow his soul to pray, to rise into spiritual heights. Even our ancestors used to say "A fat stomach does not give birth to a refined spirit."

Many of our contemporaries are not in a position to observe the rules of fasting. They may be ill or in delicate health, or their supply of food may be such that they cannot avoid certain rich foods. The Church is the most affectionate Mother of the Orthodox, and in such cases does not insist upon fasting being strictly observed.

But the Church insists upon the necessity of abstaining from passions and vices, for everyone must and can avoid the temptations of flesh and spirit. So, while our Church allows Holy Communion to Christians who cannot abstain from certain foods to partake of Holy Communion, in no way is Holy Communion permitted to those Christians who are infected with the passions and vices of the flesh and spirit, even though these Christians might have fasted from foods. If these persons receive Holy Communion they receive their blame and their condemnation exactly as Apostle Paul stresses in the 11th chapter of his First Epistle to the Corinthians: "...he that eateth and drinketh unworthily, eateth and drinketh damnation to himself..."

On the subject of fasting, every Orthodox should keep in mind the following beautiful words of the most ascetic of all the great Fathers and teachers of the Church, Basil the Great: "Let us fast the fast that is approved by and agreeable to our Lord. True fasting is alienation from vices, temperance of tongue, abstinence from anger, slandering, lies, and perjury. This kind of abstinence is true fasting and is welcome by the Lord."

Fasting must be supplemented by prayer. The Orthodox always prays and must pray; he cannot but pray because by praying he proves that he is alive and not spiritually dead. Prayer is the breath of the spiritual life of every Christian. Prayer is the proof of spiritual life. Where there is no prayer, never can there be spiritual life, just as the absence of breat is the proof of physical death.. The Christian should pray more intensively during the period of fasting, and especially during the long fast—the Great Lent—which precedes Holy Week. During Lent every Christian should pray both in private and in public. In private he prays in his home, by himself or together with his family. The Church has certain prayers that can be found in the "Synopsis". Every Christian must say these prayers either by himself or better still together with the members of his family. There is no better habit than the family prayer. In public, the Christian also prays in the church with his fellow Christians. During Great Lent the Greek-Orthodox considers it his obligation and duty to go to church every Sunday as well as to the other serices of the "Presanctified Gifts", the Compline (Evening Prayer), and the "Akathist Hymn".

It is also the duty of every Greek Orthodox, and especially during Great Lent, to study the Holy Scriptures. We cannot think of the Orthodox who has no spiritual inner life without the regular, systematic, unceasing life of prayer.

Likewise, there is no life to prayer, nor is it warm, sincere, or intense, without the regular and systematic study of the Scriptures. The study of the Scriptures and prayer go together, just as do prayer and spiritual life. We must have the Christian courage to confess that if we, as Greek Orthodox, fall short in understanding the need to cultivate the spiritual life, this is due to the fact that we have failed in the study of the Scriptures. Every Greek Orthodox, therefore, make it a rule of his life to study, if possible, one Chapter of the New Testament every day, either in the morning before he starts working, or in the evening before he retires. He will see, then, his everyday life and everything that occurs about him, in an entirely different way. He will live in a new atmosphere. Gradually, the desire to know the wealth of the Old Testament will develop. There are now available excellent books that help in the understanding of the Scriptures. With respect to the New Testament, there are the monumental works of Mr. P. Trembelas, professor of the Theological School of the University of Athens. Especially recommended are the two volumes which contain the books of the New Testament with an abbreviated translation into Modern Greek with reference to the Old Testament, there are the excellent works of Professor B. Bella, and those of Mr. Hastoupis, Professor of the Theological School of the University of Thessaloniki, who has compressed all the books of the Old Testament in two volumes, with a wonderful Greek translation. Of all the books of the Old Testament, the frequent study of the Psalter is especially recommended, because every Psalm is a prayer that was made by the Psalmist, and every soul can feel it as its own prayer. Again, with respect to the regular study of the Psalms there is an excellent book written by Professor P. Trembelas, which contains the text of the Psalms, a paraphrase of each, and an explanation of its moral application.

The Greek Orthodox then, prepares himself for Holy Communion by fasting and by prayer, by the study of the Scriptures and by the Holy Confession, about which we shall say more later. Thus prepared, he proceeds to the Holiest Sacrament, the Holy Eucharist, the Body and Blood of our Saviour, Lord Jesus Christ.

(Continued on page 166)

Why I Believe . . . V

BY REV. DEMETRIOS J. CONSTANTELOS
Perth Amboy, New Jersey

In the first four installments, Rev. Constantelos discussed the challenge of religion, the awakening interest of religion as a characteristic of modern man and the history of religion. In this issue, the origins of faith are explained, and a definition of religion is given. The text follows:

V — THE HISTORY AND ORIGINS OF RELIGION (continued)

Christianity, based on the most reliable record, the Bible, is very specific about the origin of Religion. According to the Bible there was a time when the human race was a unit (Genesis 2,7). The human race possessed at that time a primeval faith and religion. How did man obtain it? The only answer possible is that he received it by direct revelation from our Creator—God. This is perfectly logical. The creature of the dust is unable to find out God by searching; nor can any man by searching find a solution of the origin of the universe and of man. A personal God, who has given His creature, man, the capacity to know Him and to worship Him, and to be in His his fellowship, demands a personal revelation of Himself as well as those things which cannot be known by searching.

On account of this nature which man received in creation he possesses a faculty and capacity for religion. This is the primary solution of the problem of religion, the reason why everywhere in the human family is found the religious phenomenon. It springs from the fact that man was created as a spiritual being. The testimony which the Bible gives as to the origin and nature of man is fully attested by the fact that man, wherever he may be found, craves for the fellowship of the supreme Being in whose existence he is forced to believe. Therefore every man feels that there is a dependence with which he must reckon: "*In Him we live, and move, and have our being . . . for we are His offspring.*" (Acts 17, 28).

DEFINITION OF RELIGION

But what is religion? It is a hard thing to define. There is no exact and unchangeable definition. For "religion, like poetry and most other living things cannot be defined" as Dr. Gilbert Murray writes. However, perhaps the most common and popular definition is the following: Religion is "the recognition on the part of man of a controlling superhuman power entitled to obedience, reverence, and worship," as the American College Dictionary puts it. But another possibly more satisfactory definition is this: "Religion is the belief in the existence of a Supreme Power, combined with a feeling of dependence on Him, which permeates the whole personality, brings it into a personal relation with Him and affects the whole life of the individual and his relations with his fellowmen." Seneca, the famous Roman, gave a superb definition of religion to the effect that it is "to know God and to imitate Him" (Cognoscere Deum et imitari.). This definition indicates that religion is one. Just as a tree has a single trunk, but many branches and leaves, so there is one true and perfect religion, which becomes many as it passes through the human medium. Although definitions of religion are legion we can, however, recognize five different aspects of religion, namely: mystical religious experience, ritual, ecclesiastical organization, doctrine and ethics. These aspects which are of course united, but which have separate functions, have been characteristic of the religions of different societies. Ritual, for example, composed virtually the entire religion of primitive people.

But as religion advanced, the ceremonial yielded priority to the ethical and so man's duty to God and to man likewise came to be regarded as moral. This is what happened in the Ancient Greek religion and even more pronouncedly in the Hebrew religion.

The story of Old Testament religion is the story of a long development. It begins with the original knowledge that God revealed to man; it continues with the primitive religion of the earliest Hebrew nomads, and it culminates in the ethical monotheism of the great Hebrew prophets. Through Moses and the prophets, the worship of one God came again into practice. Although all kinds of religion before Christ were born out of the remnants of the original revelation, the Hebrew religion was superior. In the earlier period, the Hebrew people through their fathers, prophets and leaders such as Abraham, Moses, David, Isaiah and

others, received a certain amount of religious revelation or knowledge. This was used as a forerunner for the complete revelation which took place centuries later. This revelation required of the Hebrews only limited things: fear, love and service to God. "O Israel, what does the Lord your God require of you, but to fear the Lord your God, walk in all his way, love Him, serve the Lord your God with all your mind and heart" as it is written in the Old Testament (Deuteronomy 9, 12). In a later book of the Old Testament we find a description of true religion for the Hebrew people of those days: "The Lord requires of you only to do justice and to love kindness and to walk humbly with your God." (Micah 6, 8). As for the other religions, such as polytheism, fetishism and idolatry, it is certainly true that they were corruptions of the earliest and pure faith, the faith in the really existing Supreme Being, the real Creator of heaven, of earth, and of themselves. It was this Supreme Being Who presented himself originally to all men, and later to the Hebrew people alone; Who revealed himself to their thinking, their will and their feeling, manifested to them as His highest creatures, His being and acting, directly after the creation when He lived with men on earth in familiar communication. Not only by the witness of the Scriptures but even through Anthropology we are led to the conclusion that the origin of religion is in revelation.

NEXT ISSUE: Part VI — "The Meaning and Purpose of Religion" and "Explanation of Religions".

A GUIDE FOR THE CHRISTIAN OF THE GREEK ORTHODOX CHURCH IN AMERICA — III

(Continued from page 164)

Our affectionate Mother, the Orthodox Church, advises her children to receive Holy Communion at least four times a year: at Christmas, on the St. Apostles Day (June 29) on the Day of the Blessed Virgin (August 15), and at Easter. Though the Church advises us to receive Holy Communion at least four times a year, it is the duty of those of us who can to receive Holy Communion more often. Indeed, the Greek Orthodox should receive Holy Communion once or even twice a month, and for most of us this possible because Divine Liturgy is performed every Sunday and every holiday, at which times every Christian may receive Holy Communion. Moreover, the Christian who receives Holy Communion frequently is more sollicitous of avoiding every sin in his everyday life. Since the intention and the desire of the Mother Church is that her spiritual children receive Holy Communion as often as possible, she has stipulated that during Great Lent when Christians are supposed to cultivate their inner and spiritual life, the Divine Liturgy of Pre-sanctified Gifts should be performed twice a week: on Wednesdays and Fridays, so that the Christians may have the opportunity of receiving Holy Communion more frequently. Therefore, if the Christian exercises spiritual temperance, if he refrains from the passions of flesh and spirit, and if he prays and studies the Word of God, he may receive Holy Communion often.

NEXT ISSUE: Part IV The Sacrament of Confession

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BROOKLYN
Saint Constantine
Kimisis Theotokou
Three Hierarchs
BRONX
Zoodochos Pighe
SS. Constantine and Helen
STATEN ISLAND
Holy Trinity
QUEENS
Astoria — St. Demetrios
Corona — Tranfiguration
Jamaica — St. Demetrios
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Ο ΑΝΘΡΩΠΟΣ ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΧΡΙΣΤΙΑΝΙΚΗΣ ΑΝΘΡΩΠΟΛΟΓΙΑΣ

Ὑπὸ τοῦ Σεβ. Μητροπολίτου Μελίτης κ. Ἰακώβου

(Συνέχεια ἐκ τοῦ προηγουμένου)

Ἡ πτῶσις, ἡ ὁποία δὲν ἦτο ἀναπόφευκτος, ὅπως μαρτυρεῖ καὶ σήμερον ἀκόμη ὁ ἔλεγχος τῆς συνειδήσεώς μας ὁσάκις ἁμαρτάνομεν, ἔκαμεν ἐν τούτοις ἀναπόφευκτον ἕνα μεγάλο κακόν. Ὁ Θεὸς ὁ ἴδιος βλέπει ὅτι κατήντησαν οἱ πρωτόπλαστοι ἁπλῶς σάρξ. (Γέν. 6,3). Ἐπιπροσθέτως παρατηρεῖ, ὅτι ἐπληθύνθησαν αἱ κακίαι...«καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας» (Γέν. 6,5). Ὁ προφήτης Δαυῒδ θρηνεῖ ἐπάνω εἰς τὸ κακὸν αὐτὸ μὲ τοὺς ἑξῆς πονεμένους λόγους: «ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκε παρεσυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς» (Ψαλμ. 48,13). Ἀλλαχοῦ δὲ συντετριμμένος ἀναφωνεῖ «ἄνθρωπος ματαιότητι ὡμοιώθη» (Ψαλμ. 143,4). Ὁ Ἐκκλησιαστὴς μελαγχολικώτατα μονολογεῖ: «εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ...τῶν υἱῶν τοῦ ἀνθρώπου, ὅτι διακρινεῖ αὐτοὺς ὁ Θεός, καὶ τοῦ δεῖξαι, ὅτι αὐτοὶ κτήνη εἰσί». Ὁ Ἀπ. Παῦλος ὁμιλῶν περὶ τοῦ ἀναποφεύκτου κακοῦ, τὸ ὁποῖον ἠκολούθησεν, ὡς συνέπεια τὴν μὴ ἀναπόφευκτον ἁμαρτίαν, ἀποφαίνεται μὲ πολλὴν θλῖψιν, ὅτι «δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον» (Ρωμ. 5,12).

Ἡ πτῶσις λοιπὸν ἀνέτρεψε τὴν φυσικὴν τάξιν τῶν πραγμάτων καὶ ἐγένετο ἀφορμή, ὥστε ὄχι μόνον ὁ ἄνθρωπος νὰ ὑποταγῇ εἰς τὴν ματαιότητα, ἀλλὰ καὶ ἡ κτίσις (Ρωμ. 8,20), καὶ ἐπὶ πλέον νὰ δημιουργηθῇ μία νέα τάξις πραγμάτων, τὴν ὁποίαν χαρακτηρίζει ὁ στεναγμὸς καὶ ἡ ὠδίνη (Ρωμ. 8,22). Ὁ στεναγμὸς καὶ ἡ ὠδίνη τοῦ ἀνθρώπου, ὁ ὁποῖος βλέπει τὴν πτῶσίν του καὶ ὅμως δὲν δύναται νὰ ἐγερθῇ· τοῦ ἀνθρώπου, ὁ ὁποῖος παλαίει πρὸς τὴν ἀκατανίκητον ἀντινομίαν νὰ θέλῃ νὰ πράττῃ τὸ καλόν, καὶ νὰ εὑρίσκηται πάντοτε πράττων τὸ κακόν. (Ρωμ. 7,19).

Ἀπὸ τὴν κατάστασιν τῆς πτώσεως καὶ ἀπὸ τὰ πράγματα, ποὺ ὑπέστη κατ' αὐτὴν καὶ τὰ ὁποῖα τὸν κάμουν νὰ στενάζῃ καὶ νὰ ὠδίνῃ, δύναται ὁ ἄνθρωπος νὰ λυτρωθῇ ἐν μέρει καὶ μόνος του, ἐξ ὁλοκλήρου ὅμως μόνον μὲ τὴν χάριν τοῦ Θεοῦ. Ἐκεῖνο, ποὺ βοηθεῖ τὸν ἄνθρωπον μερικῶς νὰ συνέλθῃ, νὰ σταθῇ εἰς τὰ πόδια του καὶ ὀρθοποδήσῃ εἶναι ἡ συναίσθησις, ἡ μετάνοια καὶ ἡ ἀπόφασις τῆς ἐπιστροφῆς. Τὰ τρία αὐτὰ στάδια ἢ τὰς τρεῖς αὐτὰς σταδιακὰς προσπαθείας πρὸς τὴν ἀνόρθωσιν, τὰς εὑρίσκομεν εἰς τὴν παραβολὴν τοῦ ἀσώτου. Εἰς τὴν φρᾶσιν «εἰς ἑαυτὸν ἐλθών» εὑρίσκομεν τὴν συναίσθησιν. Εἰς τὸ «ἀναστάς» εὑρίσκομεν τὴν μετάνοιαν. Εἰς τὴν φρᾶσιν «πορεύσομαι πρὸς τὸν Πατέρα μου» εὑρίσκομεν τὴν ἀπόφασιν ἐπιστροφῆς. Πλὴν δὲν ἀρκοῦν αὐταὶ αἱ προσπάθειαι, αἱ ὁποῖαι πολλὰς φορὰς δύνανται νὰ ἔχουν καὶ μόνον αἰσθηματικὸν χαρακτῆρα. Διὰ τὸν ἄσωτον ἐχρειάσθη ὁ Πατέρας του. Ἐκείνου ἡ ἀγάπη ὡλοκλήρωσε τὴν ἀνόρθωσιν τοῦ ἀσώτου. Τοῦ Θεοῦ ἡ χάρις εἶναι ἐκείνη, ποὺ ὁλοκληρώνει τὴν ἀνόρθωσιν. Τὸ θέμα δὲ τοῦτο τῆς Θείας χάριτος δὲν εἶναι ἁπλῶς θεολογικόν. Εἶναι καὶ ἀνθρωπολογικόν. Ἡ χάρις ἀνασυνδέει τὸν ἄνθρωπον μὲ τὸν Θεόν, μὲ τὸ «κατ' εἰκόνα», μὲ τὸ καθ' ὁμοίωσιν» καὶ μὲ τὸ «βραχύ τι παρ' ἀγγέλους». Ὁ ἄνθρωπος δηλ. τῆς χάριτος ἀνακτᾷ τὴν δυνατότητα τῆς ἠθικῆς καὶ πνευματικῆς ἐξελίξεως καὶ τελειώσεως. Αἱ γνωσταὶ ἁγιογραφικαὶ ἐκφράσεις «κατὰ τὴν χάριν τοῦ Θεοῦ» (Α΄ Κορ. 3,10): «ἵνα δευτέραν χάριν ἔχητε» (Β΄ Κορ. 1,15)· «ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμᾶς» (Β΄ Κορ. 9,14)· «ἀρκεῖ σοι ἡ χάρις μου» (Β΄ Κορ. 12,9)· «χάρτί ἐστε σεσωσμένοι» (Ἐφ. 2,5 καὶ 8)· «ἐνδυναμοῦ ἐν τῇ χάρτι τῇ ἐν Χριστῷ Ἰησοῦ» (Β΄ Τιμ. 2,1)· «χάριν ἔχομεν» (Ἑβρ. 4,16)· «αὐξάνετε δὲ ἐν χάριτι» (Β΄ Πέτρου 3,18) καὶ ἄλλαι ὅμοιαι ἀναφέρονται εἰς αὐτὴν τὴν νέαν δυνατότητα, τὴν ὁποίαν ἐξησφάλισεν εἰς τὸν ἄνθρωπον ἡ ἀνακαίνισις τῆς ἀνθρωπίνης φύσεως ἐν τῷ Χριστῷ. Αὐτὴν τὴν νέαν κατάστασιν τὴν χαιρετίζει ὁ Ἀπ. Παῦλος μὲ τὰς πανηγυρικὰς λέξεις: «εἴ τις ἐν Χριστῷ καινὴ κτίσις» (Β΄ Κορ. 5,17). Τὸν δὲ ἄνθρωπον, ὁ ὁποῖος ἐκαθάρθη καὶ ἀνεγεννήθη ἐν τῷ αἵματι τοῦ Χριστοῦ, περίχαρις ὁ Ἀπ. Παῦλος τὸν ὀνομάζει «καινὸν ἄνθρωπον» (Ἐφ. 2,15). Ὁμοίως τὴν κτίσιν, ἡ ὁποία εἶχεν ὑποταγῇ εἰς τὴν ματαιότητα, τὴν βλέπει καὶ αὐτὴν ἀνακαινισμένην καὶ ἀναφωνεῖ: «ἰδοὺ γέγονε καινὰ πάντα» (Β΄ Κορ. 5,17).

(Ἀκολουθεῖ)

ΤΟ ΕΡΓΟΝ ΤΟΥ ΣΥΓΧΡΟΝΟΥ ΑΠΟΛΟΓΗΤΟΥ ΤΗΣ ΧΡΙΣΤΙΑΝΙΚΗΣ ΠΙΣΤΕΩΣ

Ὑπὸ τοῦ Ἀρχιμ. Εὐσεβίου Παπαστεφάνου, Th. D.

(Συνέχεια ἐκ τοῦ προηγουμένου)

Ὁ Χριστιανὸς ἀπολογητὴς καὶ δὴ Ὀρθόδοξος ἀπολογητὴς πρέπει νὰ εἶνε ἐνήμερος πάσης νέας προκλήσεως καὶ παντὸς καινοῦ ἑκάστοτε ἐγειρομένου κινδύνου. Ἐπίσης ὀφείλει νὰ διαγινώσκῃ τὰς βαθυτέρας αἰτίας τῆς ἐμφανίσεως τῶν ἀντιπάλων ποὺ εὑρίσκονται εἰς τὴν ἱστορίαν. Ἡ ἀπιστία καὶ ὁ ὑλισμὸς μαστίζει τὸν δυτικὸν κόσμον σήμερον περισσότερον πάσης ἄλλης ἐποχῆς. Ἐκδηλώνεται ὑπὸ διάφορα ὀνόματα καὶ ὑπὸ ποικίλας μορφὰς φιλοσοφικὰς καὶ ἀνεπτυγμένας ἐπιβλητικὰ ὑπὸ διαφόρων φιλοσοφικῶν συστημάτων, π.χ. τῆς Φυσιοκρατίας, Οὐμανισμοῦ, Θετικισμοῦ, Μαρξισμοῦ, Ἐπιστημονισμοῦ. Βασικῶς εἰς ὅλας αὐτὰς τὰς κοσμοθεωρίας ἓν γεγονὸς ὑπάρχει—ἡ ἄρνησις τοῦ Θεοῦ, ἡ ἀνατροπὴ πάσης θρησκείας, ἠθικῆς, καὶ μεταφυσικῆς.

Ὁ Ὀρθόδοξος ἀπολογητὴς πρέπει ἰδιαιτέρως νὰ εἶνε ἐνήμερος τῶν διανοητικῶν ρευμάτων τῆς συγχρόνου κοινωνίας, διότι τυγχάνουν ξένα πρὸς τὴν ἱστορίαν τοῦ Ὀρθοδόξου Χριστιανικοῦ πολιτισμοῦ. Εἶνε τερατώδη γεννήματα τοῦ δυτικοῦ Εὐρωπαϊκοῦ πολιτισμοῦ ὁ ὁποῖος ἐβάδισε τὴν ὁδὸν τῆς πλάνης καὶ τῆς ἀναρχίας ἐξ ἀπόψεως καὶ θρησκευτικῆς καὶ διανοητικῆς.

* * *

Ἡ Παπικὴ Εὐρώπη δὲν ἠδυνήθη νὰ ἀνθέξῃ εἰς τὴν δύναμιν τοῦ ψευδοκλασσικισμοῦ ποὺ ἐδημιούργησε ἡ Ἀναγέννησις τὸν 15ον αἰῶνα. Ἡ ἐλευθέρα καὶ ἀδούλωτος σκέψις ἥτις εἰσήχθη ἐκλόνισε ἐκ βάθρων τὸ οἰκοδόμημα τοῦ ὑπὸ τῆς Παπικῆς Ἐκκλησίας διατελοῦντος πολιτισμοῦ καὶ δὲν ἤργησε νὰ ἐπέλθῃ ἡ διάσπασις τῆς ἑνότητος τοῦ Εὐρωπαϊκοῦ πολιτισμοῦ ἰδίως μὲ τὴν ἔκρηξιν τῆς Προτεσταντικῆς Μεταρρυθμίσεως. Ἅπαξ ἔχασε ὁ Παπισμὸς τὸ κράτος καὶ τὴν κυριαρχίαν του ἐπὶ τῆς ἀνθρωπίνης συνειδήσεως, ἤρξατο ἡ ἀνθρώπινος σκέψις, χειραφετημένη πλέον, νὰ ἀναζητῇ τὴν ἀλήθειαν ἐν πάσῃ ἐλευθερίᾳ. Οὐχ ἧττον ὅμως ἡ ἐλευθερία κακῶς ἐννοήθη καὶ ἀπὸ ἑνὸς ζυγοῦ, τοῦ Παπισμοῦ, ὑπέκυψε εἰς ἄλλον ζυγόν, δηλ. τὴν ὑποκειμενικότητα, τὴν σχετικότητα, καὶ σκεπτικισμόν. Αὗται ὑπῆρξαν ἀκατάσχετοι δυνάμεις καὶ ἐξαπλώθησαν καὶ ἐπέφερον τὸ χάος καὶ τὴν ἀναρχίαν τῆς ἀνθρωπίνης διανοήσεως, ἥτις σήμερον ἔχει καταλήξει εἰς τὸν ἀπόλυτον ὑλισμὸν καὶ εἰς τὴν ἄρνησιν Θεοῦ καὶ πάσης ἠθικῆς καὶ πνευματικῆς ἀξίας. Ὁ Γερμανικὸς Ὀρθολογισμός, ἡ Γαλλικὴ φυσιοκρατία, καὶ ὁ Ἀγγλικὸς Διϊσμὸς τοῦ 19ου καὶ 18ου αἰῶνος ὑπῆρξαν τὰ ἄμεσα ἀποτελέσματα τῆς Μεταρρυθμίσεως καὶ αἴτια πνευματικῆς κρίσεως ποὺ μαστίζει τὴν σύγχρονον κοινωνίαν καὶ ἀποδεικνύει τὸν δυτικὸν Εὐρωπαϊκὸν πολιτισμὸν χρεωκοπημένον πνευματικῶς καὶ νόθον γέννημα τοῦ Ἑλληνορωμαϊκοῦ πολιτισμοῦ.

* * *

Πᾶς Ὀρθ. Χριστιανὸς καὶ δὴ Ἱερεὺς τυγχάνει, εἴτε τὸ γνωρίζει εἴτε ὄχι, ἐκπρόσωπος ἑνὸς πολιτισμοῦ ὅστις δὲν ἐγνώρισε τὴν θρησκευτικὴν καὶ διανοητικὴν διάλυσιν καὶ ἀναρχίαν ἥτις ἔχει πλήξει τὸν δυτικὸν πολιτισμὸν ἀπὸ πολλῶν αἰώνων. Ἕνας λόγος ἐπὶ πλέον διατὶ ὁ Ὀρθόδοξος Χριστιανὸς ὀφείλει νὰ ἔχῃ βαθεῖαν συναίσθησιν τῆς σοβαρότητος τοῦ ἀπολογητικοῦ αὐτοῦ ἔργου. Εἶναι καθῆκον ἀπέναντι τοῦ Θεοῦ εἰς τὸν ὁποῖον θὰ ἀποδώσῃ λόγον ἐν τῇ ἐσχάτῃ ἡμέρα καὶ ἀπέναντι τοῦ πολιτισμοῦ ποὺ ἐκπροσωπεῖ καὶ ποὺ ἔχει πιθανῶς τὴν θεραπευτικὴν δύναμιν πρὸς ἴασιν τῆς νόσου ποὺ πάσχει ἡ σύγχρονος κοινωνία.

Ἕνας λόγος διὰ τὴν ἐπικρατοῦσαν ἀπιστίαν εἶνε ἡ ἔλειψις ἐπαρκοῦς μαρτυρίας ἐκ μέρους τῆς Ἐκκλησίας (LACK OF CHRISTIAN WITNESS). Ἡ Ἐκκλησία ἔχει ἀνάγκην ἀπὸ ζῶντα μέλη, συνειδητοὺς Χριστιανοὺς ποὺ ἀκτινοβολοῦν μὲ τὴν ζωήν των καὶ τὰ ἔργα των τὸ φῶς τῆς Χριστιανικῆς ἀληθείας.

Δεύτερος λόγος διὰ τὴν πνευματικὴν κρίσιν τῆς ἐποχῆς μας εἶνε ἡ ἄγνοια τῆς Χριστιανικῆς πίστεως ἢ ἡ ἀνακριβὴς γνῶσις αὐτῆς. Ἀτυχῶς μόνον ἡ διεστραμμένη μορφὴ αὐτῆς τυγχάνει γνωστή. Ὁ ἀληθὴς Χριστιανισμὸς παραμένει ἄγνωστος. Πλεῖστοι παραμένουν ἀδιαφώτιστοι καὶ ἐν ἀγνοίᾳ περὶ τοῦ ἀληθοῦς μηνύματος τοῦ Εὐαγγελίου τοῦ Χριστοῦ.

Τρίτος λόγος εἶνε ἡ πνευματικὴ κατάρρευσις. Ὁ ἐγωϊσμός, καὶ ἡ ὑπερηφάνεια, κάνει τὸν ἄνθρωπον νὰ νομίζῃ ὅτι εἶνε ἀνεξάρτητος· τὰ πάντα περιστρέφονται γύρω του. Ἡ ἠθικὴ κατάπτωσις δὲν ἐπιτρέπει τὴν ἐλευθέραν ἐνέργειαν τῆς πίστεως ἤτοι τῆς ἐσωτερικῆς ὁράσεως.

(Ἀκολουθεῖ)

ΕΚΚΛΗΣΙΑ ΚΑΙ ΚΟΙΝΩΝΙΑ

ΠΟΛΥΣ ΘΟΡΥΒΟΣ γίνεται ὡς πρὸς τὴν συμμε-
οχὴν τῆς Ὀρθοδόξου Ἐκκλησίας εἰς τὸ Παγκό-
σμιον Συμβούλιον τῶν Ἐκκλησιῶν. Ὡς γνωστόν, εἰς
αὐτὸ μετέχει ἐπισήμως τὸ Οἰκουμενικὸν Πατριαρ-
χεῖον. Ἡ δὲ Ἐκκλησία τῆς Ἀμερικῆς, ποὺ ἀναγνω-
ρίζει καὶ ἔχει Ἀνωτάτην Ἀρχήν της τὴν τοῦ Χριστοῦ
Μεγάλην Ἐκκλησίαν, δὲν δύναται παρὰ νὰ συμμε-
τέχῃ καὶ αὐτὴ τοῦ Π.Σ.Ε., ὅπως ἄλλωστε μετέχει
ἡ Ἐκκλησία μας καὶ τοῦ Ἐθνικοῦ Συμβουλίου τῶν
Ἐκκλησιῶν τοῦ Χριστοῦ τῆς Ἀμερικῆς. Φρονεῖ δὲ
τὸ περιοδικὸν τοῦτο, ὅτι καὶ ὅλαι αἱ λοιπαὶ αὐτο-
κέφαλοι Ἐκκλησίαι, ὅλως ἰδιαιτέρως αἱ Ἑλληνικαὶ
τοιαῦται, θὰ ὤφειλον ν' ἀκολουθήσουν καὶ ἐπὶ τοῦ
σημείου τούτου τὴν γραμμήν, τὴν ἀκολουθουμένην
ὑπὸ τοῦ Οἰκουμενικοῦ Πατριαρχείου. Ζητοῦμεν πει-
θαρχίαν εἰς τὴν Ἐκκλησίαν μας. Εἰς κάθε Ἐκκλη-
σίαν Αὐτοκέφαλον Ὀρθόδοξον. Πολὺ ὀρθῶς καὶ
λογικῶς. Ἂς φροντίζουν, ὅμως, νὰ δίδουν τὸ πα-
ράδειγμα αὐταὶ αὗται αἱ Ἐκκλησίαι, καὶ μάλιστα
αἱ Ἑλληνικαὶ Αὐτοκέφαλοι, εἰς τὴν προκειμένην
περίπτωσιν. Ἄλλως τε τὸ Οἰκουμενικὸν Πατριαρ-
χεῖον ἔχει θέσῃ ὡς ἄριστα τὰ πράγματα εἰς τὴν
θέσιν των διὰ τῆς τοῦ 1920 καὶ τῆς ἑτέρας τοῦ 1952
Πατριαρχικῆς καὶ Συνοδικῆς Ἐγκυκλίου. Ἀμφότεραι
αἱ ἐγκύκλιοι συνιστοῦν τὴν συνεργασίαν μετὰ τῶν
Ἑτεροδόξων ἐπὶ ζητημάτων ἠθικῶν, κοινωνικῶν καὶ
διεθνῶν.

* * *

ΕΤΕΡΟΝ ΕΚΑΤΕΡΟΝ. Ἡ συμμετοχή, ὅμως εἰς τὸ
Π.Σ.Ε. καὶ τὸ Ε.Σ.Ε. τοῦ Χριστοῦ Ἀμερικῆς οὐδό-
λως σημαίνει ὅτι εὑρισκόμεθα εἰς μυστηριακὴν ἐπι-
κοινωνίαν μετὰ τῶν Ἐκκλησιῶν τούτων ἢ ἔστω καὶ
μιᾶς ἐξ αὐτῶν. Ἕτερον ἑκάτερον. Διὰ τὴν Ὀρθό-
δοξον Ἐκκλησίαν ἡ μυστηριακὴ ἐπικοινωνία εἶναι
καὶ πρέπει νὰ ἀποτελῇ τὸ κορύφωμα τῆς ἀλληλο-
γνωριμίας μεταξὺ τῶν διαφόρων Ἐκκλησιῶν. Τοῦτο
πρῶτον. Καὶ δεύτερον ἡ Ὀρθόδοξος Ἐκκλησία οὐ-
δέποτε ἔπαυσε οὔτε καὶ θὰ παύσῃ νὰ πιστεύῃ ὅτι
εἶναι ἡ Μία, Ἁγία, Καθολικὴ καὶ Ἀποστολικὴ Ἐκ-
κλησία, ποὺ ἱδρύθη κατὰ τὴν ἡμέραν τῆς Πεντηκο-
στῆς καὶ ἐξακολουθεῖ νὰ ὑπάρχῃ καὶ θὰ ὑπάρχῃ
μέχρι συντελείας τῶν αἰώνων. Αὐτή, ἄλλως τε, ἡ
Ἱστορία διακηρύττει τοῦτο. Ἂς μὴ κοπιάζουν, λοι-
πόν χάνοντες χρόνον πολύτιμον καὶ δαπανῶντες εἰς
μάτην τὴν φαιὰν ἐγκεφαλικήν των οὐσίαν, οἱ ἀδελ-
φοὶ Ρωμαιοκαθολικοί, ἰσχυριζόμενοι ὅτι διὰ τῆς
Οὐνίας θὰ λυθῇ βαθμηδὸν καὶ κατ' ὀλίγον τὸ ζή-
τημα τῆς Ἑνώσεως τῶν Ἐκκλησιῶν. Ἡ Οὐνία ὄχι
μόνον δὲν λύει τὸ πρόβλημα, ἀλλὰ καὶ τὸ περι-
πλέκει ἀκόμη περισσότερον. Ἀλλ' οὔτε καὶ μερικοὶ
ἀπὸ τοὺς ἀδελφοὺς Διαμαρτυρομένους, ἂς μὴ δια-
δίδουν ἐπιτηδείως, ὅτι δὲν ὑπάρχουν δῆθεν διαφοραὶ
μεταξὺ αὐτῶν καὶ ἡμῶν καὶ ὅτι συνεπῶς ἠμποροῦ-
μεν ἀκωλύτως νὰ ἐπικοινωνῶμεν μυστηριακῶς. Οὐ-
δὲν τούτου ἀναληθέστερον.

* * *

ΠΡΟΠΑΓΑΝΔΑ. Καὶ ἐν συνεχείᾳ τονίζομεν, ὅτι
αἱ σχέσεις μεταξὺ τῶν διαφόρων Ἐκκλησιῶν καὶ
Ὁμολογιῶν θὰ καταστοῦν φιλικώτεραι καὶ ἡμερώ-
τεραι, ἂν παύσῃ ἡ συστηματικὴ προπαγάνδα μετα-
ξὺ Χριστιανῶν. Ἡ Ὀρθόδοξος Ἐκκλησία μετὰ παρ-
ρησίας διακηρύττει τὴν ἀλήθειαν αὐτήν. Διότι ποτέ,
οὐδέποτε εἶχεν εἰς τὸ πρόγραμμά της τὸν προσηλυ-
τισμὸν μεταξὺ Χριστιανῶν. Θεωρεῖ τοῦτο ὀλέθριον
διὰ τὸ γόητρον γενικῶς τοῦ Χριστιανισμοῦ. Καὶ ὅ-
μως, πόσα ὑποφέρουν χῶραι καθαρῶς Χριστιανικαὶ
ἀπὸ τὴν τάσιν αὐτὴν πρὸς προσηλυτισμόν. Προχει-
ρότατον εἶναι δι' ἡμᾶς τὸ παράδειγμα τῆς Γενετεί-
ρας Ἑλλάδος, ὅπου δαπανᾶται ἄφθονον χρῆμα καὶ
καταβάλλονται ἀπεγνωσμέναι προσπάθειαι ὑπὸ ἑ-
τεροδόξων «ποιῆσαι ἕνα προσήλυτον». Καὶ ὅταν μὲν
ἡ ἀντιχριστιανικὴ αὐτὴ προπαγάνδα γίνεται ἐκ μέ-
ρους τῶν Ρωμαιοκαθολικῶν διὰ τῆς Οὐνίας, δὲν προ-
καλεῖ εἰς τοὺς Ἕλληνας Ὀρθοδόξους καὶ μεγάλην
ἐντύπωσιν, διότι ἐπὶ τέλους οὐδεμία ἀπολύτως σχέ-
σις φιλικὴ ἢ καὶ οἱαδήποτε συνεργασία ὑφίσταται με-
ταξὺ ἡμῶν. Ἀλλ' ὅταν Ἐκκλησίαι καὶ Ὁμολογίαι
ἀντιπροσωπευόμεναι ἐντὸς τοῦ Παγκοσμίου Συμ-
βουλίου τῶν Ἐκκλησιῶν, διεξάγουν τοιαύτην προ-
παγάνδαν, δικαίως αἰσθανόμεθα πικρίαν βαθυτάτην
καὶ ἀγανάκτησιν. Ἀναμφιβόλως δὲ αἱ ἐν λόγῳ
Ἐκκλησίαι καὶ Ὁμολογίαι θὰ ὤφειλον ἅπαξ διὰ
παντὸς νὰ ἀποσύρουν, ἐξ Ἑλλάδος λ.χ., τοὺς προ-
σηλυτιστικούς των πράκτορας. Τοῦτο χάριν τοῦ
κοινοῦ καλοῦ.

* * *

ΚΑΙ Η ΣΥΝΕΧΕΙΑ. Ἔκαμε καὶ ἡ Ὀρθόδοξος
Ἐκκλησία προπαγάνδαν καὶ προσηλυτισμόν. Τὸν
ἔκαμεν, ὅμως, καὶ τὸν κάμνει μεταξὺ τῶν Ἐθνικῶν.
Τὸ Βυζάντιον διέδωκε τὸν Χριστιανισμὸν μεταξὺ
Σέρβων, Σλοβένων, Κροατῶν, Βουλγάρων, Ρουμάνων,
Γότθων, Ἀρμενίων, Γεωργιανῶν καὶ Σύρων. Ὅτε
δὲ ἡ Ρωσσικὴ Ἐκκλησία ἦτο ἐν τῇ δόξῃ της, ἤσκει
καὶ αὐτὴ προσηλυτισμὸν ἐν Ἰαπωνίᾳ λ.χ., ὅπου ὁ
Χριστομίμητος Ρῶσσος Ἐπίσκοπος Νικόλαος εἶχε
κατορθώσει νὰ ἱδρύσῃ πρῶτος Ὀρθόδοξον Ἐκκλη-
σίαν μεταξὺ τῶν Ἐθνικῶν Ἰαπώνων. Τοὐναντίον,

(Συνέχεια εἰς τὴν σελ. 173)

ORTHODOXY AND HELLENISM

In the last issue, we mentioned the enthusiasm with which the National Safety Council and the President's Committee for Traffic Safety received Archbishop Michael's suggestion that a "Safety Sunday" be observed annually in all Greek Orthodox Churches in the United States and Canada on the Sunday following Labor Day. We now give the full text of the "Pastoral Letter" which went out to all our priests from the Greek Archdiocese:

"TO THE REVEREND PRIESTS OF THE GREEK ORTHODOX COMMUNITIES OF THE GREEK ARCHDIOCESE IN THE UNITED STATES AND CANADA

Reverend Fathers:

As you undoubtedly know, President Eisenhower has appointed in Washington The President's Committee for Traffic Safety, which in cooperation with the National Safety Council, is designed to intensify the drive throughout the country to reduce the appaling loss of life and the injuries that take place on our highways and streets.

Regional meetings have been planned and the support of the Churches of America has been sought in this most essential program to safeguard the life and well-being of the American public.

I have assured the President's Committee and the national Safety Council that the Greek Orthodox Church will cooperate fully in this vital matter, and for this to be accomplished we need the help of every member of our Church, and especially the utmost efforts of every one of our esteemed priests, who carry such weight in their communities.

The problem of traffic safety is a perennial one, which confronts all of us, men, women, and children, every day of our lives, every time we find ourselves on our highways and streets, either as pedestrians, as drivers or passengers of an automobile, or as participants in most forms of transportation.

Though the reminders for ever-present vigilance in this problem must never cease—and this means that our job is a never-ending, everyday one—it would also be appropriate for our Church to focus special attention on the great necessity for traffic safety in a striking way.

My suggestion, therefore, is that on one Sunday of every year, the first Sunday following Labor Day, which comes at about the time the schools reopen, and which this year falls on September 7, an edifying and earnest sermon will be preached by every one of our churches in the United States and Canada (which has a comparable program for Highway Safety) dealing with this subject. On this occasion you should deal with the imperative necessity for more traffic safety, stressing as would befit the pulpit, the moral and the sacred aspects of this vital problem, and forcefully pointing out that negligence on the roads, either by pedestrians or drivers or passengers, leading to death and injury, is in a very real sense godlessness and sin against mankind. Also, our Churches and Sunday Schools have the duty of impressing on our children the necessity for the utmost traffic care on their way to and from school.

We hope and pray that you will give this project your wholehearted and pious support, in the interests of our beloved American public, and that you will immediately begin to make preparations for your sermon. To assist you in this, we will try to arrange with the President's Committee for Traffic Safety and with the National Safety Council to send pertinent material on this subject directly to you.

With our blessings and best wishes in the name of our Lord,

MICHAEL,
Archbishop of the Greek Orthodox
Church of North and South America"

* * *

The first shipment of the million dollar Asiatic flu vaccine, donated by Merck, Sharp and Dohme, International to the Greek Archdiocese, for free distribution to the Greek people, left for Greece on May 12 on the "Moline Victory" of the Prudential Stamship Corp. On May 30 it arrived in Greece, where at a later date celebratory ceremonies will take place, to honor the donors.

Editorial Comment

The Orthodox Meaning Of "Missionary"

In the May issue in this section, we mentioned in connection with the conversion of the agnostic Elliot Paul to Orthodoxy on his death bed, that though our Church is a non-proselyting body, we should nevertheless wholeheartedly accept those converts who of their own free will embrace our faith, as did Elliot Paul, because, as he asserted, of his "admiration for Greek Orthodox friends whose faith and warmth appealed to him".

Leaving the subject of our acceptance of converts to our faith for consideration in a future issue of the *Orthodox Observer*, let us here discuss some implications, often misunderstood, of the fact that the Greek Orthodox Church is not a proselyting entity with missionary activities for attracting Christians of other denominations to our own faith.

This is not to say that the Greek Orthodox Church is not imbued with the missionary spirit. It is, and it was, from its very inception almost two thousand years ago, when Paul the Apostle and his followers were the prime missionaries of Christianity. And as Archbishop Michael writes in the lead article in this issue: "We must all be Missionaries, not only our clergy, but all our people as well. Missionaries . . . not to attract Christians of other denominations to our Church; but missionaries in order to keep within our Orthodoxy all our living Greek Orthodox Christians . . . so that our men and women of today, and their children, and their children's children will remain and be Orthodox Christians."

This traditional attitude of Greek Orthodoxy explains what is often misinterpreted to be the invariable attitude of our Church against sanctioning missionary activities as an integral part of the ecclesiastical function. Our Church, for example, has been labeled as "uncooperative" because it has gone on record as opposing the currently debated plan to integrate the International Missionary Council into the World Council of Churches, of which the Greek Orthodox Church in America is an active member, and of which Archbishop Michael is one of the six Presidents.

The official Orthodox position concerning the proposed merger between the International Missionary Council (IMC) and the World Council of Churches (WCC) is to question most seriously the advisability of such a union, the final decision concerning which has been postponed until the Ceylon Conference of the World Council of Churches in 1961, partly, at least, because of the objections of our Church and those of other ecclesiastical leaders who understand the validity of the Orthodox point of view.

However, it should be clearly kept in mind that these objections to the contemplated integration of the I. M. C. into the W. C. C. are not at all uncooperative, nor antagonistic towards the ecumenical concept for which the W. C. C. stands. On the contrary, the doubts expressed by our Church are based on a constructive concern for the future of the W. C. C., and its program, for the promotion of Christian unity, which may be weakened and endangered by the suggested merger between the I.M.C. and the W.C.C.

It is, in fact, the likelihood that the proposed union between the W. C. C. and the I. M. C. may enfeeble the eventual possibility for progress towards a truly ecumenical unity, that underlies the cautious (but not "uncooperative") attitude of Orthodoxy in this most important matter. In the view of our Church, *unity* can be understood and realized only in the light of the *Mission of the Church* and not in many Churches agreeing on and sponsoring a program of missionary activities. Thus in questioning the wisdom of the union between the W.C.C. and the I.M.C. the seat of Orthodoxy, the Ecumenical Patriarchate, is concerned lest the central significance of the true ecumenical movement be in any way weakened.

In the next issue of the "Orthodox Observer" we shall analyze in more detail the official Orthodox stand on this vital issue.

BOOKS AND YOU

JOHN E. REXINE, Editor
Member of the Faculty, Department of Classics
Colgate University, Hamilton, New York.

Moses Hadas: A History of Greek Literature. New York: Columbia University Press, 1950, Pp. 327.

Moses Hadas of Columbia University presents to the English speaking public a comprehensive history of Greek literature from Homer to Lucian. This book incorporates the latest discoveries of modern scholarship and literary criticism in its application to Greek literature.

The author covers, in what are fairly succint but very readable chapters, Homer, Hesiod, Sappho, Pindar, the Lyric poets, the tragedians, the comedians, Aristophanes and Menander, Plato, Aristotle, and other Greek philosophers, the orators Lysias, Isocrates, and Demosthenes, the historians Herodotus, Thucydides, and Xenophon, Hellenistic philosophy, drama, and history, poetry to the end of antiquity, history and travel in the Roman period, literature of religion (including the early Christian), orators of the Second Sophistic, Plutarch, and Lucian.

This book can be used profitably by the general reader who wants to know something of the history and development of Greek literature from Homer to Lucian, and is also useful for the general views on particular authors for those who want to use the History as a reference book. The material is clearly and simply presented, though the more deeply interested reader must be warned not to take everything in this book as Gospel truth, because further investigation will reveal to him that there are numerous other opinions of equally valid authority on questions dealing with Greek literature by other reputable scholars.

Mr. Hadas' book gives a clear, concise view of Greek literature, and consequently must be general in approach. One of its best features is its inclusion of chapters on the post-classical period, a feature generally not included in histories of Greek literature. The first 185 pages of the book deal with what is generally termed Classical Greek Literature. Pages 186—198 cover the Hellenistic, Roman, and early Christian periods. This book is a useful one for those interested in discovering what at least part of "Hellenic cultural heritage" is. "Human interest in Greek literature is no accident. Despite its long history—longer than that of any other European literature —Greek literature is sufficiently homogeneous for certain generalizations concerning it to be ventured, and the first is that Greek literature is to a peculiar degree anthropocentric."

Nikolaos B. Tomadakis: Εἰσαγωγὴ εἰς τὴν Βυζαντινὴν Φιλολογίαν. *Athens*: *Menas Myrtides Press, 1952. Paper. Pp. 270.*

Mr. Tomadakis, professor of Byzantine Philology at the University of Athens, presents his book to the Greek reading public as an introduction to Byzantine philology, but it actually presupposes some knowledge of the subject on the part of the reader.

After defining the scope and extent of Byzantine philology and discussing Hellenism and Christianity and the demotic and non-demotic elements in Byzantine Greek, Professor Tomadakis presents a survey of Byzantine philological studies (pp. 30—120) which covers the contributions of European countries (including Greece) to Byzantine studies. A discussion of the poets, works, and forms of Byzantine poetry follows, with the main attention centered on the greatest of the Byzantine poets, Romanos (pp. 158—193).

Professor Tomadakis carefully discusses the themes, subject matter, meters, music, philosophical and theological content, and the criteria of Byzantine poetry, and rightly points out that one cannot apply the same criteria to Byzantine poetry as to classical or modern poetry. "Byzantine poetry has two esoteric criteria that are both bound up with each other and with which it must be viewed, and they are *faith* and *inner struggle*. It is faith which gives spiritual content to man..." (p. 125). "If one sees Byzantine poetry with the foregoing criteria and presuppositions, surely he will reply that it exists and is not a chance or insignificant poetry, but a poetry worthy of note, still living and moving the faithful, the most significant church and religious poetry that we have. Indeed, if it be compared with the poetry of the Western Church, it will be found superior; no comparison with the hymnological prayers of the Protestant prayer books is valid" (p. 128).

The author ends his book with a discussion and catalogue of the main prose epistolographers. In a projected second volume, he proposes to take up prose, history, philosophy, theology, law, the natural sciences, medicine, linguistics, demotic literature, the Renaissance of Hellenism, and the influence of Byzantium on modern Greek civilization.

ΤΟ ΜΗΝΥΜΑ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ ΠΡΟΣ ΤΟΝ ΣΥΓΧΡΟΝΟΝ ΚΟΣΜΟΝ

Ὑπὸ τοῦ Πανοσιολ. Ἀρχιμ. Ἱερωνύμου Κοτσώνη

Τ ΤΟ ΠΟΙΜΑΝΤΙΚΟΝ ἔργον ἦτο πάντοτε δύσκολον, καθίσταται ὅμως εἰς τὰς ἡμέρας μας ἔτι δυσκολώτερον, λόγῳ καὶ τῆς φύσεως καὶ τῆς ἐκτάσεως τῶν προβλημάτων, τὰ ὁποῖα ἔχει νὰ ἀντιμετωπίσῃ. Ἓν ἐξ αὐτῶν εἶναι καὶ ἡ τεραστία, παγκόσμιος σχεδόν, τάσις πρὸς ἀλλαγήν. Ἐκτείνεται καὶ εἰς τὰς ἐκτάσεις τῆς Ἀσίας, ἐνῷ ἐντείνεται ἔτι μᾶλλον εἰς τὴν Εὐρώπην καὶ τὴν Ἀμερικήν. Αἱ διαφεύγουσαι δὲ ἐκ τῶν ὄπισθεν τοῦ σιδηροῦ Παραπετάσματος χωρῶν πληροφορίαι παρέχουν τὴν ἐντύπωσιν, ὅτι καὶ ἐκεῖ ἤρχισε νὰ ἐκδηλοῦται ἡ ἰδία τάσις, εἰς πεῖσμα, ἴσως καὶ ἐξ ἀφορμῆς, τῆς ἀφορήτου καταπιέσεως. Εἶναι ἡ πρώτη φορά, κατὰ τὴν ὁποίαν ἡ τοιαύτη τάσις πρὸς ἀλλαγὴν καλύπτει ὁλόκληρον σχεδὸν τὸν πλανήτην μας. Φυσικόν, λοιπόν, ἦτο καὶ ἡ χώρα μας, νὰ μὴ μείνῃ ἀνεπηρέαστος ἀπὸ τὰς τοιαύτας πνευματικὰς ἀνησυχίας.

Τὴν τάσιν αὐτὴν πρὸς ἀλλαγὴν ἐνίσχυσεν ἔτι μᾶλλον ὁ αἰὼν τῆς ἐφαρμογῆς τῶν νεωτέρων ἀνακαλύψεων, ὁ ὁποῖος ἐπιτρέπει τὴν ταυτόχρονον μετάδοσιν τῶν ἰδεῶν εἰς ὁλόκληρον τὸν κόσμον καὶ τὴν ἐντὸς ὡρῶν αὐτοπρόσωπον μετάβασιν ἀπὸ τῆς μιᾶς ἠπείρου εἰς τὴν ἄλλην. Ὀλίγαι ὧραι ἀρκοῦν, διὰ νὰ μεταφερθῇ ὁ σημερινὸς ἄνθρωπος ἀπὸ τὰς πυραμίδας τῆς Αἰγύπτου εἰς τὸν Παρθενῶνα τῶν Ἀθηνῶν καὶ ἀπὸ τὸν Παρθενῶνα εἰς τὸ Κολοσσαῖον τῆς Ρώμης, ὅπως ἐλάχιστος χρόνος χρειάζεται σήμερον διὰ νὰ πραγματοποιήσῃ κανεὶς τὸ πήδημα ἐκ τοῦ Παλαιοῦ εἰς τὸν Νέον Κόσμον. Ὁ αἰὼν τοῦ ἀτόμου ἀφ' ἑτέρου δὲν ἔχει ἀποκαλύψει ἀκόμη πλήρως ποῖαι εἶναι αἱ μεταβολαί, τὰς ὁποίας φέρει μαζί του. Πάντως ἕνα εἶναι βέβαιον· ἡ τάσις πρὸς ἀλλαγήν: Ἡ ἐπιθυμία ὅπως ἡ αὔριον μὴ εἶναι ὅπως καὶ ἡ σήμερον, καὶ ἰδίᾳ ἡ χθές.

Ἀλλὰ καὶ κάτι ἄλλο εἶναι ἐπίσης βέβαιον. Ὅτι ἡ τάσις αὐτὴ πρὸς ἀλλαγὴν δὲν εἶναι δυνατὸν νὰ ἱκανοποιηθῇ δι' ἐξωτερικῶν μεταβολῶν, διότι εἶναι ἕνα ἐσωτερικὸν γεγονὸς καὶ ταυτοχρόνως συνδέεται πρὸς μίαν ἰσχυρὰν ἐπιθυμίαν πρὸς σταθερότητα, θὰ ἔλεγε κανεὶς πρὸς τὸ αἰώνιον. Ὁ σημερινὸς ἄνθρωπος ζητεῖ τὴν ἀλλαγήν, ὄχι διότι δὲν ἐπιθυμεῖ κάτι τὸ αἰώνιον, ἀλλὰ ἀκριβῶς δι' αὐτό· διότι ἔχει πλέον ἀπογοητευθῇ ἀπὸ ὅσα τοῦ παρουσιάζοντο ὡς σταθερὰ καὶ ὡς μόνιμα. Ὁ σημερινὸς ἄνθρωπος, ἐν πολλοῖς ἔχει ἀπογοητευθῇ καὶ ἀπὸ αὐτὴν τὴν «Χριστιανικὴν Δύσιν», ἐνῶ δὲν ἔχει πλέον καμμίαν ἐμπιστοσύνην εἰς τοὺς διαφόρους - ισμούς, οἱ ὁποῖοι τοῦ ὑπεσχέθησαν, ὅτι θὰ ἦσαν ἱκανοὶ νὰ ὑποκαταστήσουν τὴν Χριστιανικὴν πίστιν. Καὶ αὐτὸς ὁ μόλις προσφάτως ἐφαρμοσθεὶς Κομμουνισμός, καὶ αὐτὸς δὲν ἐδικαίωσε τὰς ἐπ' αὐτοῦ στηριχθείσας προσδοκίας πολλῶν. Ἔχει ἤδη ἀνάγκην τῆς τρομοκρατίας ὄχι μόνον διὰ νὰ ἐπιβάλλεται ἐπὶ τῶν μὴ πεισθέντων ἀκόμη εἰς αὐτόν, ἀλλὰ κυρίως διὰ τὴν συγκράτησιν τῶν ἀπογοητευθέντων τέως ὀπαδῶν του. Καὶ ὅταν ἕνα κοινωνικο - πολιτικὸν σύστημα ἀντικαθιστᾶ διὰ τοῦ κνούτου τὸν ἐνθουσιασμὸν τῶν ὀπαδῶν του, τότε τὸ σύστημα αὐτὸ ἔχει γηράσει, εἶναι ἤδη ἐγγὺς ἀφανισμοῦ, ἀνήκει πλέον εἰς τὸ παρελθόν.

Καὶ ἐρωτᾶται: εἰς τὴν ἀτμόσφαιραν αὐτὴν τῆς ἀπογοητεύσεως ἀφ' ἑνὸς καὶ τῶν πνευματικῶν ἀναζητήσεων ἀφ' ἑτέρου δὲν ἔχει νὰ εἴπῃ τι ἡ Ἐκκλησία μας; Καὶ ἐὰν ἔχῃ νὰ εἴπῃ τι, ποῖον εἶναι τὸ μέρος της καὶ πῶς πρέπει νὰ τὸ ἀντιμετωπίζουν οἱ ἡγέται της;

(Ἀκολουθεῖ)

ΕΚΚΛΗΣΙΑ ΚΑΙ ΚΟΙΝΩΝΙΑ

(Συνέχεια ἐκ τῆς σελ. 169)

οὐδέποτε ἐνεθάρρυνε τὸν προσηλυτισμὸν μεταξὺ Χριστιανῶν οἱασδήποτε Ὁμολογίας. Διότι ἔχει ἀποδειχθῇ τρανώτατα, ὅτι ἐλάχιστοι εἶναι ἐκεῖνοι, τοὺς ἐκ πεποιθήσεως ἀφίνουν τὴν Ἐκκλησίαν τους διὰ νὰ γίνουν μέλη ἢ καὶ κληρικοὶ ἄλλης Ἐκκλησίας ἢ Ὁμολογίας. Ἔχομεν ἁπτὰ παραδείγματα π.χ. ἐν Ἀμερικῇ. Ἐγκαταλείπουν τὴν Ἐκκλησίαν των οἱ περισσότεροι διὰ λόγους ἀκαταστασίας διοικητικῆς ἢ καὶ ἠθικῆς. Ὡς μόνην διέξοδον, εἰς τοιαύτας περιπτώσεις, εὑρίσκουν τὴν προσχώρησίν των εἰς ἄλλην Ἐκκλησίαν. Διὰ τοῦτο οὐδόλως μᾶς ἐνουσιάζουν τὰ περὶ προσηλύτων διακηρυττόμενα ὑπὸ Ἑτεροδόξων Ἐκκλησιῶν. Διότι μὲ ὅσην εὐκολίαν κάποιος ἀφήνει τὴν Ἐκκλησίαν του, διὰ νὰ μεταστῇ εἰς ἄλλην, μὲ τὴν ἰδίαν ἢ ὀπισθοχωρεῖ, ἢ προχωρεῖ καὶ προσχωρεῖ εἰς τρίτην καὶ συχνάκις καὶ εἰς τετάρτην Ἐκκλησίαν.

Α. Μ.

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΧΡΟΝΙΚΑ

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

Ἡ Αὐτοῦ Θειοτάτη Παναγιότης, ὁ Οἰκουμενικὸς Πατριάρχης Κος Κος Ἀθηναγόρας, ἀπηύθυνε πρὸς τὴν Α.Σ. τὸν Ἀρχιεπίσκοπον Ἀμερικῆς Κον κ. Μιχαὴλ τὸ κάτωθι τηλεγράφημα:

«Τελεσθείσης σήμερον (23 Ἀπριλίου) πανηγυρικῆς Θείας Λειτουργίας ἐν τῷ πανηγυρίζοντι Πανσέπτῳ Πατριαρχικῷ Ναῷ Ἁγίου Γεωργίου, ἀνεπέμφθησαν δεήσεις ὑπὲρ ὑγείας Ὑμετέρας ἀγαπητῆς Ἱερότητος, Ἐπισκόπων, Κλήρου, πνευματικῶν τέκνων, καὶ προκοπῆς ἐν Ἀναστάντι Χριστῷ.

ΠΑΤΡΙΑΡΧΗΣ ΑΘΗΝΑΓΟΡΑΣ»

Εἰς τοῦτο ἀπεστάλη ἡ κάτωθι ἀπάντησις:

«Παναγιώτατε Δέσποτα,

Εὐλαβῶς ὑποβάλλω τὰς θερμοτάτας μου εὐχαριστίας ἐπὶ τῇ ἀποστολῇ τοῦ σεπτοῦ Πατριαρχικοῦ τηλεγραφήματος καὶ τῇ ἐν αὐτῷ ἀναφερομένῃ σεπτῇ Πατριαρχικῇ δεήσει ὑπὲρ τοῦ ταπεινοῦ μου προσώπου, τῶν Θεοφιλεστάτων Ἐπισκόπων καὶ παντὸς τοῦ Κλήρου καὶ τοῦ Λαοῦ τῆς Ἱερᾶς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Μετὰ βαθυτάτου σεβασμοῦ...

Ο ΑΜΕΡΙΚΗΣ ΜΙΧΑΗΛ»

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

Ο ΣΕΒΑΣΜΙΩΤΑΤΟΣ ΑΡΧΙΕΠΙΣΚΟΠΟΣ κ. ΜΙΧΑΗΛ

—Τῇ Κυριακῇ 4ῃ Μαΐου, προέστη τῆς τελετῆς τῶν Ἐγκαινίων τοῦ Ἱ. Ναοῦ τοῦ Ἁγίου Σπυρίδωνος, Οὐάσιγκτων χάϊτς, Ν. Ὑόρκης. Ἐτέλεσε τὴν Θ. Λειτουργίαν συμπαραστατούμενος ὑπὸ τοῦ Πανοσιολ. Πρωτοσυγκελλεύοντος Ἀρχιμ. κ. Νεοφύτου, τοῦ Ἱερατείου τοῦ ὡς ἄνω Ἱ. Ναοῦ καὶ ἄλλων Κληρικῶν τῆς Ἀρχιεπισκοπῆς. Μετὰ τὴν Δοξολογίαν ἐγένετο ἐν πομπῇ ἡ περιφορὰ περὶ τὸν Ἱ. Ναὸν καὶ ὁλόκληρον τὸ τετράγωνον, ἀκολουθοῦντος ὁλοκλήρου τοῦ πυκνοτάτου Ἐκκλησιάσματος, παρὰ τὴν βροχήν. Μετὰ τὸ «Ἄρατε πύλας...» καὶ τὴν εἴσοδον, ἐπηκολούθησεν ὁ καθαγιασμὸς τῆς Ἁγίας Τραπέζης, ὁ δὲ Σεβ. Ἀρχιεπίσκοπος ὁμιλήσας ἀνέπτυξεν εἰς τὸ ἐκκλησίασμα τὴν Ἱ. Ἀκολουθίαν τῆς τελετῆς τῶν Ἐγκαινίων, καὶ τὸν συμβολισμὸν αὐτῆς. Ἐν συνεχείᾳ διεξήχθη ἔρανος, ἀποδώσας ἄνω τῶν 10.000 δολλαρίων. Τὸ ποσὸν τοῦτο ἐδιπλασιάσθη αὐτομάτως ὑπὸ τῶν δύο Μεγάλων Εὐεργετῶν τῆς Κοινότητος κ. Θεοδώρου Τσολαΐνου καὶ κ. Κωνσταντίνου Γουλανδρῆ, οἵτινες ἀνενέωσαν τὴν ὑπόσχεσιν αὐτῶν, ὅτι θὰ διπλασιάσωσιν ἐξ ἰδίων τὸ σύνολον τῶν δωρεῶν ὅπερ θὰ προκύψῃ μέχρι τέλους Δεκεμβρίου 1958, ὑπὲρ τῆς ἀνεγέρσεως, παραπλεύρως τοῦ Ἱ. Ναοῦ, κτιρίου Ἡμερησίου Ἑλληνοαμερικανικοῦ Σχολείου τῆς Κοινότητος. Μετὰ τὴν ἀπόλυσιν παρετέθη γεῦμα, κατὰ τὸ ὁποῖον οἱ ὁμιληταὶ ἀνέπτυξαν τὸ πρόγραμμα τῆς ἀνεγέρσεως τοῦ σχολικοῦ κτιρίου. Ὁ Σεβ. Ἀρχιεπίσκοπος ἐν κατακλείδι συνεχάρη τὸ Διοικ. Συμβούλιον, τὴν Ἐρανικὴν Ἐπιτροπὴν καὶ τοὺς ὡς ἄνω δύο Μεγάλους Εὐεργέτας τῆς Κοινότητος, καὶ διεβεβαίωσεν ἅπαντας ὅτι ἡ Κοινότης θὰ ἔχῃ ἀμέριστον τὴν συμπαράστασιν τῆς Ἐκκλησίας εἰς τὴν ἐφαρμογὴν τῶν προοδευτικῶν σχεδίων της.

—Τῇ Κυριακῇ 11ῃ Μαΐου, ἡ Α.Σ. διὰ δευτέραν κατὰ σειρὰν φορὰν ἐπεσκέφθη τὸν αὐτὸν Ἱ. Ναὸν τοῦ Ἁγίου Σπυρίδωνος, παρηκολούθησε τὴν Θ. Λειτουργίαν καὶ προέστη τῆς ἐπιβλητικῆς τελετῆς τῆς ἐκσκαφῆς τῶν θεμελίων τοῦ ὑπὸ ἀνέγερσιν Κοινοτικοῦ Κέντρου, εἰς τὸ ὁποῖον, πλὴν τῶν ἄλλων, θὰ στεγασθῇ καὶ τὸ Ἡμερήσιον Ἑλληνοαμερικανικὸν Σχολεῖον. Ὁ Σεβ. Ἀρχιεπίσκοπος ἀνέγνωσεν εἰδικὴν εὐχὴν καὶ ὡμίλησε καταλλήλως, ἐξάρας τὴν μεγάλην σημασίαν τοῦ ἔργου τούτου, καὶ τὴν γενναιοδωρίαν τῶν δύο Μεγάλων Εὐεργετῶν τῆς Κοινότητος ταύτης, κ. Θ. Τσολαΐνου καὶ κ. Κ. Γουλανδρῆ.

—Τῇ 7ῃ Μαΐου ἐπεσκέφθη τὴν ἐν τῷ Κολοσσαίῳ Διεθνῇ Ἔκθεσιν, εἰς ἣν διὰ δευτέραν φορὰν συμμετέσχε καὶ ἡ Ἑλλάς, καὶ μετ' ἰδιαιτέρας προσοχῆς περιῆλθε τὸ Ἑλληνικὸν Περίπτερον.

Τῇ 14ῃ Μαΐου, συνοδευόμενος ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Κωνσταντίας κ. Γερμανοῦ καὶ τοῦ Ἱερολ. Διακ. κ. Φιλίππου Κουτουφᾶ, παρέστη εἰς τὴν διάλεξιν τοῦ Ἀντιπροέδρου τῆς Ἀκαδημίας Ἀθηνῶν κ. Σπύρου Μελᾶ γενομένην ἐν τῇ αἰθούσῃ τοῦ Καθεδρικοῦ Ἱ. Ναοῦ Νέας Ὑόρκης, μὲ θέμα «Ἡ Θρησκεία καὶ τὸ Θέατρον», καὶ συνεχάρη θερμότατα τὸν ἐκλεκτὸν ὁμιλητήν.

Τῇ 15ῃ ἰδίου, ἐδεξιώθη ἐν τῇ Ἀρχιεπισκοπῇ τόν τε Ἀκαδημαϊκὸν κ. Σπῦρον Μελᾶν καὶ τὸν ἐκλεκτὸν ἠθοποιὸν κ. Βασίλειον Λογοθετίδην μετὰ τῶν μελῶν τοῦ θιάσου αὐτοῦ.

—Συνεχάρη τηλεγραφικῶς τὸν Ἐξοχ. Πρωθυπουργὸν τῆς Ἑλλάδος Κωνσταντῖνον Καραμανλῆν, ἐπὶ τῇ θριαμβευτικῇ ἐπανεκλογῇ Αὐτοῦ καὶ ηὐχήθη Αὐτῷ πᾶσαν ἐνίσχυσιν παρὰ Κυρίου εἰς τὸ ὑψηλὸν καὶ πολυεύθυνον ἔργον Του.

—Συνεχάρη τὸν Ἐντιμ. Δ/ρα Γεώργιον Παπανικολάου ἐπὶ τοῖς

ξενεθλίοις αὐτοῦ καὶ ταῖς πολυτίμοις ὑπηρεσίαις, τὰς ὁποίας προσέφερει, ὡς κορυφαῖος καρκινολόγος, εἰς τὴν πάσχουσαν ἀνθρωπότητα.

Ο ΘΕΟΦΙΛ. ΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΑΣ κ. ΓΕΡΜΑΝΟΣ

—Τῇ 23ῃ Ἀπριλίου προέστη τῆς Λειτουργίας ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Γεωργίου, Ἄσμπουρυ Πάρκ, καὶ ἐκήρυξε τὸν Θεῖον Λόγον.

—Τῇ Κυριακῇ, 27ῃ Ἀπριλίου, προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Γεωργίου Φιλαδελφείας, κηρύξας καὶ τὸν Θεῖον Λόγον, τὸ ἑσπέρας παρεκάθησεν εἰς τὸ ἐπίσημον δεῖπνον τῆς Κοινότητος, ὁμιλήσας ἀκαταλλήλως.

—Τῇ Κυριακῇ, 4ῃ Μαΐου, προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱ. Ναῷ τῆς Ἁγίας Τριάδος Μάουντ Βέρνον, Ν. Υ., κηρύξας καὶ τὸν Θ. Λόγον. Μετὰ τὴν Θ. Λειτουργίαν, μετέβη εἰς τὸ MILL ROAD, NEW ROSHELLE, N. Y. καὶ προέστη τῆς τελετῆς τῆς ἐγκαφῆς τῶν θεμελίων τοῦ νέου τῆς αὐτῆς Κοινότητος Ἱεροῦ Ναοῦ, τῆς Ἁγίας Τριάδος.

Τῇ 8ῃ Μαΐου, παρεκάθησεν εἰς δεῖπνον δοθὲν ὑπὸ τῆς Κεντρικῆς Φιλοπτώχου Ἀδελφότητος Κυριῶν, ἐν τῷ ST. REGIS HOTEL, ὑπὲρ τοῦ Συλλόγου «Φίλων τοῦ Ἑλληνικοῦ Χωριοῦ».

Τῇ Κυριακῇ, 11ῃ Μαΐου, μεταβὰς εἰς YONGSTOWN, OHIO, προέστη τῆς Θ. Λειτουργίας ἐν τῷ Κοινοτικῷ Ναῷ τοῦ Ἁγίου Ἰωάννου τοῦ Προδρόμου, κηρύξας καὶ τὸν Θεῖον Λόγον. Τὸ ἑσπέρας παρεκάθησεν εἰς τὸ ἐπίσημον δεῖπνον τῆς Κοινότητος, καὶ ὡμίλησε περὶ τῆς ἀνάγκης διασώσεως καὶ μεταλαμπαδεύσεως καὶ εἰς τὴν νέαν μας γενεὰν τῶν Ἐθνικοθρησκευτικῶν μας παραδόσεων καὶ τῶν Ἑλληνορθοδόξων ἰδεωδῶν, καὶ προέτρεψε τοὺς Κοινοτάρχας νὰ προβοῦν εἰς τὴν ἵδρυσιν Κοινοτικοῦ Κέντρου, τὸ ὁποῖον τὰ μάλιστα θὰ συντελέσῃ εἰς τὴν ἐπιτυχίαν τοῦ ὡς ἄνω ἱεροῦ σκοποῦ, μεθ' ὃ διενηργήθη ἔρανος, ὅστις ἐπιτοπίως ἀπέδωκεν ὑπὲρ τὰς 40.000 δολλαρίων.

ΠΡΩΤΟΣΥΓΚΕΛΛΙΑ

Ὁ Πανοσιολ. Πρωτοσυγκελλεύων Ἀρχιμ. κ. Νεόφυτος:

—Τὴν 16ην Ἀπριλίου παρέστη εἰς συνεδρίαν τῶν Φιλοπτώχων Τμημάτων Μείζονος Ν. Ὑόρκης, ὑπὸ τὴν προεδρείαν τῆς κ. Βλαβιανοῦ, καθ' ἣν ἐμελετήθη τὸ ζήτημα τῶν ἐγκαινίων τοῦ Γηροκομείου.

—Τὴν 19ην ἰδίου, ἐπεσκέφθη τὸ Γηροκομεῖον μετὰ τῶν Ἀντιπροσώπων τοῦ Σωματείου τῶν Γουναράδων (Λόκαλ 70), τὸ ὁποῖον εἶχε προσφέρει $2,500 ὑπὲρ τοῦ Ἱδρύματος.

—Τὴν 20ήν, παρέστη μετὰ τῆς Α.Σ. εἰς τὴν Ἐθνικὴν παρέλασιν, πρὸ τοῦ Καθεδρικοῦ Ναοῦ Ἁγίας Τριάδος, Ν. Υ.

—Τὴν 21ην, μετέβη μετὰ τῆς κ. Σοφίας Λύτρα εἰς τὸ INTERNATIONAL SOCIAL SERVICE καὶ συνεσκέφθη μετὰ τοῦ Διευθυντοῦ αὐτοῦ κ. Κέρκ, ἐπὶ ζητημάτων υἱοθεσίας ὀρφανῶν Ἑλληνοπαίδων.

—Τὴν αὐτὴν ἡμέραν παρεκάθησε μετὰ τῆς κ. Λύτρα εἰς τιμητικὸν γεῦμα ἐν τῷ Μεγάρῳ τοῦ Ο.Η.Ε. (U.N.).

—Τὸ ἀπόγευμα τῆς αὐτῆς ἡμέρας ἐπεσκέφθη τὸ Γηροκομεῖον μετὰ τοῦ Θεοφ. Ἐπισκόπου Ναζιανζοῦ κ. Ἰεζεκιὴλ καὶ τοῦ ἰατροῦ κ. Γ. Φέρρη.

—Τὴν 24ην, ὡμίλησε πρὸς τὰ Μέλη τοῦ Ἱερατικοῦ Συνδέσμου Α' Ἐπισκοπικῆς Περιφερείας, ἐν τῷ Ἱ. Ν. Εὐαγγελισμοῦ, Ν. Υ., περὶ τῆς προαγωγῆς τοῦ ἔργου τοῦ Γηροκομείου, τὸ δὲ ἀπόγευμα παρέστη εἰς δεξίωσιν διοργανωθεῖσαν ἐν τῇ Ἀρχιεπισκοπῇ ὑπὸ τῶν μελῶν τοῦ Τμήματος Κοινωνικῆς Προνοίας, εἰς ἣν παρέστησαν καὶ Ἀντιπρόσωποι τῆς INTERNATIONAL SOCIAL SERVICE.

—Τὴν 27ην προσκληθεὶς παρέστη εἰς συγκέντρωσιν τῆς Φιλοπτώχου Ἀδ. Κυριῶν τῆς Κοινότητος Ἁγίου Γερασίμου, Ν. Υ., ὑπὲρ τοῦ Γηροκομείου, καὶ ὡμίλησε καταλλήλως.

—Τὴν 28ην, κατόπιν προσκλήσεως τῶν Φοιτητριῶν τῆς Ἀκαδημίας Ἁγίου Βασιλείου, μετέβη τῇ συνοδείᾳ τοῦ Πανοσιολ. Ἀρχιμ. κ. Τιμοθέου Χαλόφτη, καὶ ἔδωσε διάλεξιν μὲ θέμα τὴν διοικητικὴν Ὀργάνωσιν τῶν Τμημάτων τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς.

—Τὴν 29ην, συνοδευόμενος ὑπὸ μελῶν τοῦ Δ.Σ. τοῦ Γηροκομείου ὑπεδέχθη ἐν αὐτῷ τὴν ἐπίσημον Ἀντιπρόσωπον τοῦ WELFARE DEPARTMENT τῆς Πολιτείας Νέας Ὑόρκης, ἥτις ἐπιθεωρήσασα αὐτὸ κατ' ἐντολὴν τοῦ W.F. εὗρεν αὐτὸ εἰς ἀρίστην κατάστασιν.

—Τὴν 3ην Μαΐου, προσκλήσει τοῦ Ἱ. Προϊσταμένου τοῦ Ἱ. Ναοῦ τοῦ Ἁγίου Σπυρίδωνος, προέστη τοῦ Ἑσπερινοῦ τῶν ἐγκαινίων τοῦ Ἱ. Ναοῦ, ὅπου, κατ' ἐντολὴν τοῦ Σεβ. Ἀρχιεπισκόπου, ἐτέλεσε τὴν Ἱ. Ἀκολουθίαν τῆς καταθέσεως Τιμίων Λειψάνων ἐπὶ τῆς Ἁγίας Τραπέζης, καὶ ὡμίλησε καταλλήλως πρὸς τὸ Ἐκκλησίασμα.

Τὴν 4ην ἰδίου, προσκλήσει τῆς Φιλοπτώχου Ἀδ. τοῦ Ἱ. Ναοῦ τῶν Τριῶν Ἱεραρχῶν, Μπροῦκλυν, παρεκάθησεν εἰς τὸ ἐτήσιον αὐτῆς δεῖπνον, δοθὲν ὑπὲρ τοῦ Κοινοτικοῦ Κέντρου τῆς κοινότητος, καὶ ὡμίλησε καταλλήλως.

—Τὴν 6ην ἰδίου, προήδρευσε τῆς Ἐπιτροπῆς Εἰσδοχῶν (ADMISSIONS COMMITTEE) τοῦ Γηροκομείου ἐν τῇ Ἀρχιεπισκοπῇ, καθ' ἣν ἐξητάσθησαν αἱ αἰτήσεις τῶν ὑποψηφίων, ὡς καὶ οἱ ἴδιοι προσωπικῶς, ἐκ τῶν ὁποίων ἡ Ἐπιτροπὴ ἐδέχθη δέκα ὡς τροφίμους τοῦ Γηροκομείου.

—Τὴν 8ην, προσκληθεὶς ὑπὸ τῆς Φιλοπτώχου Ἀδ. Ἁγίου Νικολάου, FLUSHING, L. I., παρεκάθησεν εἰς τὸ ἐτήσιον γεῦμα αὐτῆς, καὶ ὡμίλησε περὶ τῆς προόδου τῆς Ἐκκλησίας μας ἐν Ἀμερικῇ.

—Τὴν 12ην ἰδίου, ἐπεσκέφθη τὸν Διευθυντὴν τοῦ SOCIAL WELFARE DEPARTMENT τῆς Πολι-

τείας Νέας Ὑόρκης, μεθ' οὗ ἔσχε μακρὰν συνομιλίαν ἐπὶ τῆς κανονικῆς λειτουργίας τοῦ Γηροκομείου, μεθ' ὃ ἔλαβε τὴν ἐπίσημον γραπτὴν ἔγκρισιν τοῦ WELFARE DEPARTMENT OF NEW YORK STATE διὰ τὴν λειτουργίαν τοῦ Ἱδρύματος.

ΑΠΟΣΤΟΛΗ ΦΑΡΜΑΚΩΝ ΕΙΣ ΕΛΛΑΔΑ

Διὰ πλοίων τῆς Ἑταιρείας PRUDENTIAL LINES, ἡ Ἀρχιεπισκοπή, δι' ἐξόδων της, ἀπέστειλεν εἰς τὸ Ὑπουργεῖον Κοινωνικῆς Προνοίας Ἑλλάδος τὸ πρὸς αὐτὴν δωρηθὲν ἐμβόλιον Ἀσιατικῆς Γρίππης ὑπὸ τῆς Φαρμακευτικῆς Ἑταιρείας MERCK SHARP AND DOHME. Τὸ ἐμβόλιον τοῦτο, ἀξίας ἄνω τοῦ ἑνὸς ἑκατομμυρίου δολλαρίων, ἐπαρκεῖ διὰ τὸν διπλοῦν ἐμβολιασμὸν 1.625.000 ἀτόμων.

ΕΠΙΣΚΟΠΙΚΑΙ ΠΕΡΙΦΕΡΕΙΑΙ

—Εἰς ὅλας τὰς Ἐπισκοπικὰς Περιφερείας τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς δι' ἐγκυκλίων τῶν οἰκείων Θεοφιλ. Ἐπισκόπων, θ. κηρυγμάτων, διαλέξεων καὶ λοιπῶν πνευματικῶν ἐκδηλώσεων, προετοιμάζεται ὁ ἑορτασμὸς τῆς «Ἑβδομάδος τοῦ Ἀποστόλου Παύλου».

—Εἰς ὅσας δὲν εἶχον ἀκόμη συνέλθει αἱ τοπικαὶ Κληρικολαϊκαὶ Συνελεύσεις, συνῆλθον αὗται, καὶ ἀφοῦ συνεζητήθησαν τὰ τοπικὰ ἑκάστης περιφερείας ζητήματα, ἐλήφθησαν ἀποφάσεις καὶ ἐπὶ γενικωτέρου ἐνδιαφέροντος ζητημάτων τῆς Ἐκκλησίας καὶ τῆς Ὁμογενείας.

—Ἡ ἀντιπροσώπευσις ὅσον τὸ δυνατὸν περισσοτέρων Κοινοτήτων εἰς τὴν Σὼλτ Λάϊκ Σίτυ συνερχομένην τῇ 29ῃ Ἰουνίου 14ην Ἐκκλησιαστικὴν Συνέλευσιν, ὑπῆρξεν ἓν ἐκ τῶν ζωτικωτέρων ζητημάτων.

—Ἡ φιλανθρωπικὴ δρᾶσις προάγεται ἀξιόλογα εἰς πολλὰς Περιφερείας. Ἡ ἵδρυσις Γηροκομείου, ἐκτὸς ἀπὸ τὴν Α' Ἐπισκοπικὴν Περιφέρειαν ἔχει προωθηθῇ σημαντικώτατα καὶ εἰς τὴν Δευτέραν, τὴν Ἕκτην καὶ τὴν Τρίτην. Ἐλπίζεται δὲ ὅτι πολὺ συντόμως θὰ συμβῇ τὸ αὐτὸ καὶ εἰς τὰς λοιπὰς Περιφερείας.

ΠΝΕΥΜΑΤΙΚΗ ΚΙΝΗΣΙΣ

Ὁ Θεοφιλ. Ἐπίσκοπος Ἐλαίας κ. Ἀθηναγόρας, προσκλήσει τοῦ Κοσμήτορος τῆς Θεολογικῆς Σχολῆς τοῦ Πανεπιστημίου Πρίνστον, Δ/ρος Μάκ-Κάη, ἔδωκεν ἐν αὐτῇ διάλεξιν, τῇ 5ῃ Μαΐου, μὲ θέμα τὴν «Ὀρθόδοξον ἀντίληψιν περὶ Ἱερωσύνης». Πυκνότατον ἀκροατήριον ἐκ Καθηγητῶν καὶ φοιτητῶν τοῦ περικλύτου τούτου Πανεπιστημίου παρηκολούθησε τὴν διάλεξιν, ἥτις ἔσχε λαμπρὰν ἐπιτυχίαν καὶ προυκάλεσε βαθυτάτην ἐντύπωσιν, καὶ θερμότατα συγχαρητήρια πρὸς τὸν Θεοφ. ὁμιλητήν. Εἶναι γνωστὸν ὅτι εἰς τὸ Πανεπιστήμιον Πρίνστον ἀναπτύσσει ἀξιόλογον δρᾶσιν ὁ Πανορθόδοξος Σύλλογος «Ἅγιος Φώτιος», τὸν ὁποῖον ἐξυπηρετοῦν ὡς ἄριστα καὶ οἱ: Αἰδ. Δημήτριος Κωνσταντέλλος, καὶ κ. Γ. Στεφανίδης.

ΓΡΑΦΕΙΟΝ ΠΑΙΔΕΙΑΣ

—Τὴν 21ην Ἀπριλίου ἐ.ἔ. ἔλαβε χώραν ὁ Ἕβδομος Διαγωνισμὸς Ἑλληνομαθείας, μὲ χορηγὸν τῶν βραβείων τὴν Ἐθνικοθρησκευτικὴν Ὀργάνωσιν Γκάπα. Εἰς τὸν Διαγωνισμὸν τοῦτον ἔλαβον μέρος περίπου 1.205 μαθηταὶ καὶ μαθήτριαι 105 περίπου Ἑλληνικῶν Σχολείων, Ἡμερησίων καὶ Ἀπογευματινῶν.

Ἡ Ἑλλανόδικος Ἐπιτροπὴ συνελθοῦσα τὴν 16ην Μαΐου ἐβράβευσε τὰ γραπτὰ τῶν ἑξῆς μαθητῶν καὶ μαθητριῶν. Τὸ πρῶτον βραβεῖον Ὁμολογίαν τῶν 100 δολλ., ἔλαβεν ἡ μαθήτρια τοῦ Ἡμερησίου Ἑλληνικοῦ Σχολείου τῆς Ἁγίας Τριάδος Λόουελλ, Μασς, Εὐθυμία Ζυγώνη. Τὸ δεύτερον βραβεῖον Ὁμολογίαν 50 δολλ., ἔλαβεν ὁ μαθητὴς τοῦ Ἡμερησίου Ἑλληνικοῦ Σχολείου «Πλάτων» τοῦ Σικάγου. Τὸ τρίτον βραβεῖον Ὁμολογίαν 50 δολλ., ἔλαβεν ὁ μαθητὴς τοῦ Ἡμερησίου Ἑλληνικοῦ Σχολείου Ἀστορίας τῆς Νέας Ὑόρκης.

Τὰ ἄλλα 27 βραβεῖα, Ὁμολογίας τῶν 25 δολλαρίων, ἔλαβαν οἱ ἑξῆς: Ὁ μαθητὴς Γιάννης Μηλιδάκης τοῦ Ἡμερησίου Σχολείου «Σωκράτης» τῆς Μοντρεάλης Καναδᾶ. Ἡ μαθήτρια Ἑλένη Σόνιου τοῦ Ἡμερησίου Ἑλληνικοῦ Σχολείου «Κοραῆς» Σικάγου. Ἡ μαθήτρια Ἑλένη Κατέχη τοῦ Ἡμερησίου Ἑλληνικοῦ Σχολείου τοῦ Ἁγίου Ἐλευθερίου, Νέας Ὑόρκης. Ἐπίσης οἱ μαθηταὶ καὶ μαθήτριαι τῶν Ἀπογευματινῶν Σχολείων, Παρασκευᾶς Σιρμπάνου WATERTOWN, MASS. Τοῦλα Βαρουχάκη, LORAIN, OHIO, Γαρυφαλλίτσα Ἀκριβίδου, FAIRVIEW N. J. Χαράλαμπος Μπατοῦγος WILMINGTON, N. C. Μαρία Τσεγγέλη, Ἁγίου Νικολάου YOUNGSTOWN, OHIO. Ἑλένη Στυλιανοπούλου, τοῦ Ἁγ. Δημητρίου SEATTLE, WASH. Μαρία Σταθοπούλου, DENVER, COLO. Ἑλένη Οἰκονομοπούλου, TORONTO, CANADA, Μιχαήλ Κεφάλας Ἁγίου Νικολάου, BALTIMORE MD., Μαρία Χαραλαμπίδου τῆς Ἁγ. Σοφίας, WASHINGTON, D. C. Μαρία Βλαχοπούλου, Εὐαγγελισμοῦ SAN FRANCISCO, CALIF. Μαρία Ἀντριώτη, Ἁγ. Σπυρίδωνος, Νέας Ὑόρκης, Ζαχαρούλα Τζόκα, Ἁγ. Ἰωάννου, BOSTON MASS. Εὐγενία Τσιμπλῆ, CLEVELAND, OHIO, Ἀναστασία Γιόκα PEABODY, MASS., Κυριακὴ Σκιτλῆ, SOMERVILLE, MASS., Ὀλγα Μοσχούρη, WARREN, OHIO Γεώργιος Μέκρας, MIAMI, FLA. Χρηστίνα Ρεκατσίνα, Ἁγ. Κωνσταντίνου, WASHINGTON, D. C. Βασιλικὴ Κυριακοπούλου, ATLANTA, GA., Γεώργιος Μπέπης, SALT LAKE CITY, UTAH. Παναγιώτης Τσιρίβας, Τριῶν Ἱεραρχῶν, BROOKLYN, N. Y. Σωκράτης Τσουμπάκος, READING, PA. καὶ Μαρία Βλάχου Σχολείου «Σόλων» τῆς Ἡνωμένης Κοινότητος Σικάγου.

Ἐκτὸς τῶν ἀνωτέρων τριάκοντα, ἐδόθησαν 375 Ἔπαινοι μετὰ Εὐφήμου Μνείας, καὶ ὀκτακόσιαι εἰκόνες τοῦ Μεγάλου Ἀποστόλου Παύλου, τοῦ ὁποίου τὴν Ἑβδομάδα ἑορτάζομεν κατὰ τὸν μῆνα τοῦτον.

ΒΙΒΛΙΑ ΛΗΦΘΕΝΤΑ

—Σεβ. Μητροπολίτου Τιφυλίας
αὶ Ὀλυμπίας λόγοι ἐκφωνηθέν-
ες κατὰ τὴν ἐνθρόνισιν αὐτοῦ.
958.

—Θεοφιλ. Ἐπισκόπου Τροπαίου
ολυεύκτου: «Νεότης καὶ Ὀρθο-
οξία». Ἑλληνιστὶ καὶ Ἀγγλιστί.
958.

—Ἀρχιμ. Σεραφεὶμ Παπακώστα:
REPENTANCE», ἀγγλικὴ μετά-
ρασις τοῦ περὶ «ΜΕΤΑΝΟΙΑΣ»
ογου αὐτοῦ. Ἀθῆναι 1958.

—Ἀρχιμ. Ἱερωνύμου Κοτσώνη:
) «Ἡ πίστις εἰς τὴν νίκην τῶν
ρώτων Χριστιανῶν ὡς παράγων
εραποστολικός.» Ἀθῆναι 1957.
) «Αἱ σχέσεις Ὀρθοδόξων καὶ Λα-
ίνων κατὰ τὴν Φραγκοκρατίαν.»
) «Περὶ τοῦ κύρους τῆς Ἱερω-
ύνης τῶν Ἀγγλικανῶν ἀπὸ τῆς
πόψεως τοῦ Κανονικοῦ Δικαίου
ῆς Ὀρθοδόξου Ἐκκλησίας.»

—Ἀρχιμ. Ἰωακεὶμ Ἰσιδωρίδου:
Στὸ ταξίδι τῆς ζωῆς». Ν. Υ. 1958

—Ἀρχιμ. Ἀλεξάνδρου Καντώνη:
Ἀπαντῶ στοὺς δισταγμούς σου».
Θεσσαλονίκη 1958.

—Ἀρχιμ. Φιλοθέου Ζερβάκου:
) Ὁ ὁδοιπόρος. 2) Αἱ πλάναι
τοῦ Μακράκη. 3) Ἑτεροδιδασκα-
λιῶν ἔλεγχος, ἢ περὶ χορῶν. 4)
Ἱερὸς πόλεμος κατὰ τῆς βλα-
σφημίας. 5) Ἡ ἐρχομένη ρομφαία.
6) Φραγκίσκου Σουαβίου Χρη-
στοήθεια.

—Γρηγορίου Νταβαρίνου, Ἀν-
δρέα Τσιαπέρα: «Ἱστορία τῆς Ἱ-
ερᾶς Μονῆς Προυσιωτίσσης. Ἀ-
θῆναι 1957.

—Ἀλέξη Ζακυθηνοῦ: 1) «Τὰ
θολὰ τζάμια», «Τὸ κακὸ πολί»,
Ποιήματα. Ἀθῆναι 1958.

ΛΗΞΙΑΡΧΕΙΟΝ

—Εἶναι γνωστόν, βέβαιον καὶ
ἀληθές, ὅτι ἡ Ὀρθόδοξος Ἐκκλη-
σία, οὖσα τύπος τῆς ἐλευθερίας
τῆς ἐν Χριστῷ καὶ γνησίως δημο-
κρατική, οὐδέποτε διεξάγει προ-
παγάνδαν προσηλυτισμοῦ. Ἱστα-
ται εἰς τὸ ὕψος τῆς ἀποστολῆς της
καὶ οὐδέποτε ἐπιβάλλει περιορι-
σμοὺς εἰς τὴν συνείδησιν οἱουδή-
ποτε ἀτόμου, οὔτε πιέζει κανένα
διὰ νὰ ἀκολουθήσῃ τοῦτο ἢ ἐκεῖ-
νο τὸ δόγμα.

Διὰ τοῦτο ἔχει ἐξαιρετικὴν σημασίαν τὸ γεγονός, ὅτι ἀπό τινων μηνῶν Χριστιανοὶ ἄλλων Δογμάτων, βεβαπτισμένοι εἰς τὸ ὄνομα τῆς Ἁγίας Τριάδος, προσέρχονται αὐτοβούλως, ἀβιάστως καὶ οἰκειοθελῶς εἰς τὴν Ὀρθόδοξον πίστιν διὰ τοῦ Ἱεροῦ Μυστηρίου τοῦ Χρίσματος, κατόπιν προκατηχήσεώς των ὑπὸ τῶν Ἱερατικῶν Προϊσταμένων τῶν Κοινοτήτων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς κατὰ τὸ Τυπικὸν τῆς Ἁγίας Ὀρθοδόξου Ἐκκλησίας.

Μὲ πολλὴν χαρὰν θὰ πληροφορηθῇ ἡ ἐν Ἀμερικῇ Ὁμογένεια, ὅτι κατὰ τοὺς μῆνας Ὀκτώβριον, Νοέμβριον καὶ Δεκέμβριον τοῦ ἔτους 1957, καὶ τὸν Ἰανουάριον, Φεβρουάριον καὶ Μάρτιον τοῦ 1958 ἠσπάσθησαν τὴν Ὀρθόδοξον Πίστιν 38 ἐν ὅλῳ Ἑτερόδοξοι Χριστιανοί, ἐκ τῶν ὁποίων 10 εἰς τὴν περιφέρειαν τῆς πόλεως EDMONTON τῆς Ἐπαρχίας ALBERTA τοῦ Καναδᾶ. Εἰς ὅλους δὲ ἐδόθησαν τὰ ἀπαραίτητα Πιστοποιητικὰ καὶ ἀπεστάλησαν καὶ συγχαρητήρια ἀπὸ μέρους τοῦ Σεβ. Ἀρχιεπισκόπου Κου Μιχαήλ.

ΠΕΝΘΗ

ΣΕΡΑΦΕΙΜ ΧΑΤΖΗΝΑΣ
(Πρεσβύτερος)

Εἰς ἡλικίαν 63 ἐτῶν, ἐξεδήμησε πρὸς Κύριον, τῇ 26ῃ Νοεμβρίου 1957, ὁ Πρεσβύτερος ΣΕΡΑΦΕΙΜ ΧΑΤΖΗΝΑΣ, Ἱερατικῶς Προϊστάμενος τῆς Ἑλληνικῆς Ὀρθοδόξου Κοινότητος τοῦ Ἱ. Ναοῦ Ἁγίου Γεωργίου, Πὸρτ Ἄρθουρ, Τέξας. Ὁ μεταστὰς ζηλωτὴς Κληρικὸς ἀφῆκε χήραν τὴν Πρεσβυτέραν του Ζαμπέτταν, καὶ ὀρφανὰ τέκνα: Σοφίαν, Παναγιώταν, Χαράλαμπον καὶ Φειδίαν.

Γεννηθεὶς τῷ 1894 ἐν Βαγίοις, Θηβῶν, ἔλαβε γυμνασιακὴν μόρφωσιν, ἐχειροτονήθη δὲ εἰς διάκονον μὲν τῇ 21ῃ Αὐγούστου 1932 ἐν Μπροῦκλυν, Ν. Υ. εἰς Πρεσβύτερον δὲ τῇ 22ᾳ τοῦ αὐτοῦ μηνὸς καὶ ἔτους, διὰ τὸ Μετόχιον τοῦ Παναγίου Τάφου, ἐν Ν. Ὑόρκη, ἔνθα ἱεράτευσε μέχρι τοῦ 1936· Ἐνταχθεὶς εἶτα εἰς τὸν Ἱ. Κατάλογον Κληρικῶν τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς, ἱεράτευσεν εἰς εὐαρίθμους Κοινότητας αὐτῆς, ἐσχάτως δὲ εἰς τὴν τοῦ Πὸρτ Ἄρθουρ, Τέξας.

Ὅπου καὶ ἂν ἐτάχθη ὁ ἀείμνηστος Πρεσβύτερος Σεραφεὶμ Χατζήνας, ὑπηρέτησε τὴν Ἐκκλησίαν καὶ τὴν Ὁμογένειαν, μετὰ ζήλου, εὐσυνειδησίας καὶ ἀποτελεσματικότητος, τῆς Θείας Χάριτος τὰ ἐλλείποντα ἀναπληρούσης. Οἱ δύο πόλοι, πέριξ τῶν ὁποίων ἐστρέφετο ἅπασα αὐτοῦ ἡ προσοχή, ἦσαν ἡ Ὀρθόδοξος Διδασκαλία καὶ ἡ Γλῶσσα τοῦ Ἱ. Εὐαγγελίου, ἡ ἀθάνατος Ἑλληνικὴ γλῶσσα. Κατέλιπε μνήμην ἀγαθήν. Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος συνελυπήθη ἅμα τῇ ἀγγελίᾳ τῆς εἰς Κύριον ἐκδημίας τοῦ ἀειμνήστου Πρεσβυτέρου Σεραφεὶμ Χατζίνα, τὴν Πρεσβυτέραν καὶ τὰ τέκνα αὐτοῦ. Ἡ Κοινότης του, ὁ Ἑλληνικὸς Τύπος καὶ ἡ Ὁμογένεια ἐξεδήλωσαν τὴν συμπάθειάν των διὰ τὴν ἀπώλειαν τοῦ ζηλωτοῦ Ἱερέως Σεραφεὶμ Χατζίνα. Ἡ μνήμη αὐτοῦ εἴη αἰωνία!

ΕΥΑΓΓΕΛΟΣ ΝΟΜΙΚΟΣ

Ἐπὶ τῷ θανάτῳ (2 Φεβρουαρίου ἐ. ἔ.) τοῦ ἐκλεκτοῦ Ὁμογενοῦς Εὐάγγελου Προέδρου τῆς Κοινότητος Ἱ. Ναοῦ Ἁγίων Κωνσταντίνου καὶ Ἑλένης, Σικάγου, Εὐαγγέλου Νομικοῦ, τέως Μέλους τοῦ Ἐντιμοτ. Μικτοῦ Συμβουλίου τῆς Ἀρχιεπισκοπῆς, καὶ πολυτίμου κοινοτικοῦ παράγοντος ἐν Σικάγῳ, ὁ Σεβ. Ἀρχιεπίσκοπος συνελυπήθη τὴν χήραν, τὰ τέκνα καὶ τοὺς ἀδελφοὺς τοῦ ἀειμνήστου Βὰν Νομικοῦ, οὗ ἡ μνήμη εἴη αἰωνία.

ΕΛΕΥΘΕΡΙΟΣ ΛΑΖΑΡΙΔΗΣ

—Τὴν 22αν Ἀπριλίου ἀπεβίωσεν ἐν Μπουένος Ἄϊρες Ἀργεντινῆς ὁ Ἐλευθέριος Ἰαζαρίδης, μέλος τοῦ Ἐντιμοτάτου Μικτοῦ Συμβουλίου τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς, καὶ ἐπιλέκτου ὁμογενοῦς. Ἀπὸ μέρους τοῦ Σεβ. Ἀρχιεπισκόπου κ.κ. Μιχαήλ, ὁ προστὰς τῆς κηδείας Ἀρχιερατικὸς Ἐπίτροπος τῆς 6ης Ἐπισκοπικῆς Περιφερείας Πανοσιολ. Ἀρχιμ. Ἰάκωβος Παπαβασιλόπουλος διεβίβασε πρὸς τοὺς οἰκείους τοῦ μεταστάντος τὰ συλλυπητήρια τῆς Α. Σεβασμιότητος καὶ τοῦ Ἐντ. Μικτοῦ Συμβουλίου.

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Rev. George Giannaris
Church's Tel. CEdar 2-1112
Divine Liturgy 10:30 A.M.
Sunday School 9:45 A.M.

PEORIA, ILL.

ALL SAINTS 322 Reed Avenue
Rev. Ernest Arambiges Tel. 6-8082
Divine Liturgy 10:20 A.M.
Sunday School 10:00 A.M.
Greek School 4:30 P.M. daily

WAUKEGAN, ILL.

ST. DEMETRIOS 228 N. County St.
Rev. P. K. Mitsis Tel. ONtario 2-9598
Divine Liturgy 11:00 A.M.
Sunday School 10:00—11:00 A.M.
Greek School 4-6 P.M., four days a week

WASHINGTON, D. C.

ST. SOPHIA CATHEDRAL
36th Street and Massachusetts Ave., N.W.
Tel. FE 3-4730
Rev. Aim. Laloussis Rev. J. Tavlarides
Divine Liturgy 10:30 A.M.—12:00 M.
Sunday School 10:30 A.M.—12:00 M.
Greek School 3:30—6:00 P.M. daily

CANTON, OHIO

ST. HARALAMBOS, 600 Walnut Ave., S.E.
Church's Tel. GL 4-7278
Very Rev. T. P. Theophilopoulos
Orthros 9:00 A.M.
Divine Liturgy 11:30 A.M.
Sunday School 10:00 A.M.
Greek School 4:30—6:30 P.M.

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